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The Christian Century

Published Weekly

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Pax Vaticana

An Editorial

The Prisoner of Sachsenhausen

By Ewart Edmund Turner

Facing the Generation Ahead

In the Series "How My Mind Has Changed"

By Albert W. Beaven

The Fourth Commandment

By Arthur Cushman McGiffert, Jr.

The Tientsin Portent

An Editorial

15 Cents a Copy • June 28, 1939 • Four Dollars a Year

In This Issue

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is now minister of the Old Yellow Meeting House, Dracut, Mass., and is closely connected with the work of American Committee for German Christian Refugees. Dr. Turner was formerly minister of the American Church in Berlin and staff correspondent of The Christian Century in Germany. Because of his intimate friendship with the family of Pastor Niemöller his articles on that leader, the second anniversary of whose imprisonment falls on Saturday of this week, have attracted wide attention.

ALBERT W. BEAVEN

is president of the Colgate-Rochester Divinity School, a former president of the Northern Baptist Convention, and a leader in all the activities of that denomination. Dr. Beaven has taken the lead in many movements directed toward church union or federation, and served one term as president of the Federal Council of Churches. As a university preacher he has appeared regularly at many of the largest colleges in America. His books include *The Fine Art of Living Together, The Luminous Christ, The Local Church—Its Purpose and Program* and *The Lift of a Far View.*

ARTHUR CUSHMAN McGIFFERT, JR.

is the newly elected president of the Pacific School of Religion, Berkeley, Calif., having gone to that position from the chair of theology at Chicago Theological Seminary.

Coming

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The CHRISTIAN CENTURY

June 28, 1939

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$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

June 19-30. Interdenominational Conference on the task of the church in community building, Blue Ridge, N. C.
June 20-30. Mills Institute of International Relations, Mills College, Oakland, Cal.
June 24-July 1. Youth's Temperance Council Encampment, Grantham, Pa.
June 25-July 2. Ozark Mountain Bible Conference, Inspiration Point, Eureka Springs, Ark.
June 25-July 7. Unitarian Young People's Conference, Isle of Shoals, N. H.
June 26-28. Ohio Ministers' Institute, Lakeside.
June 26-29. Kansas Ministers' Institute, McPherson.
June 26-30. Thirteenth New England Interdenominational Rural Workers' Conference, Ocean Park, Me.
June 26-July 5. Carolina Institute of International Relations, University of North Carolina, Chapel Hill.
June 27-30. Youth's Temperance Council Encampment, Akron, O.
June 27-July 1. Youth's Temperance Council Encampment, Camp Daniel Boone, Ky.
June 27-July 2. Oregon Disciples Conference, Turner.
June 27-July 7. New England Institute of International Relations, Wellesley College, Wellesley, Mass.
June 28-30. Youth's Temperance Council Encampment, Caldwell, Idaho.
June 28-July 8. Whittier Institute of International Relations, Whittier College, Whittier, Cal.
June 30-July 9. Middle Atlantic Area Institute of International Relations, Lafayette College, Easton, Pa.
July 3-5. Michigan Disciples Convention, Crystal Beach.
July 3-10. Interdenominational Missionary Conference, East Northfield, Mass.
July 3-28. Nineteenth Annual Conference, Ministers and Religious Workers, Union Theological Seminary, New York City.
July 4-7. Disciples Midsummer Institute, Butler University, Indianapolis.
July 6-9. Annual Conference, National Council of Church Women, Conference Point, Lake Geneva, Wis.
July 6-11. Thirty-seventh International Christian Endeavor Convention, Public Auditorium, Cleveland, O.
July 8-15. Unitarian Laymen's League Fourth Annual Institute of Churchmanship, Isles of Shoals, Portsmouth, N. H.
July 8-22. Summer Institute for Social Progress, Wellesley, Mass.
July 9-23. Summer Assembly and Camp Meeting, Des Plaines, Ill.
July 10-16. Christian Action Week Conference, Winona Lake, Ind.
July 10-21. Massachusetts Council of Churches, Conference on Religious Education, East Northfield, Mass.
July 11-13. Youth's Temperance Council Encampment, Lake Ahiquahi, Ia.
July 11-13. Tennessee Disciples Convention, Memphis.
July 11-Aug. 15. School of Theology, Winona Lake, Ind.
July 12-16. Washington-North Idaho Disciples Convention, Bellingham, Wash.
July 15-22. Unitarian Institute on Religious Education, Isles of Shoals, N. H.
July 15-22. Youth's Temperance Council Encampment, Lima, N. Y.
July 16-30. Conference on Religion and Life, Lakeside, O.
July 18-20. Evangelical and Reformed Institute on Effective Church Methods, New Braunfels, Tex.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JUNE 28, 1939 NUMBER 26

EDITORIAL

THE FIGURES on Britain's conscientious objectors reported in Dr. Shillito's letter from London this week answer a question that has been in the minds of many, namely, how many would the next war find refusing to serve for reasons of conscience? Of the 219,964 men who registered under the military training act, 3,775 asked to be listed as conscientious objectors.

How Many Object?

At first sight this number seems surprisingly small for the land where the Oxford peace pledge originated and where Bertrand Russell, Aldous Huxley and Vera Brittain live and write. But it is not so small when considered in relation to other facts. In the first place, it should be noted that the number 3,775 represents the objectors in one youthful age class only, a class not old enough to have had any direct experience of the World War. If this same proportion should hold for all the age groups that were called up during the Great War—and no one doubts that it would—the number of objectors would exceed 100,000. This number is a reasonable and conservative estimate, and is furthermore confirmed by the fact that the present membership of the Peace Pledge Union is 125,000. Second, these figures should be compared with the 16,100 men who resisted the military service acts between 1916 and 1918. This comparison gives Britain five or six times as many objectors to her next war as to her last one.

Bombers Attack Colleges In West China

REPORTS slowly filtering through from Chengtu indicate that the Japanese launched a major bombing against the campus of West China Union University on June 11. Several buildings were destroyed or so damaged as to be rendered unfit for use. Fortunately, only one student was killed, and the injuries suffered by others and by several faculty members were apparently of a minor character. But the bombing has resulted in the almost total disruption of the classes which were meeting on the campus. As our readers know, faculty members and students from the Japanese occupied areas in north and central China had made their way westward to Chengtu, where they had been given refuge on the campus of West China Union University. Both mission and government schools were represented in the remarkable cooperative educational enterprise which developed there. As the campus stands by itself, outside the walls of Chengtu, and as the Japanese seem to have been able to carry out their latest bombings at low altitudes and almost without interference, the attack on this educational center in West China must be reckoned a deliberate attempt by the invaders to break up the principal center of higher education in "free China." Disruption of classes now will work no particular hardship on the students, for it is time for the beginning of the usual summer vacation. But this demonstration of Chengtu's vulnerability to air attack should make mission school authorities reconsider their policy of concentration there. It is probable that any concentration in Szechuen province is too near Japanese air bases for safety. Is not a policy of concentration *anywhere,* under conditions at present obtaining in China, of questionable wisdom?

Is a 'Just War' Possible?

THE CONTROVERSY raging in British church circles over the issue precipitated by England's adoption of conscription is strikingly reflected in an editorial exchange between the *Church Times,* weekly voice of the Anglo-catholic wing of the Church of England, and seven members of the Oxford faculty. Probably the best known of the Oxonians in this country is L. W. Grensted, Nolloth professor of the philosophy of the Christian religion. In their letter, these Oxford men raise a number of searching questions which Christians must face in contemplating military service. The *Church Times* seeks to counter these with a series of questions of its own. Perhaps the most important point made by the Oxford men concerns the impossibility of waging war under modern conditions in such a way as to meet the requirements which theologians

have held characterize a "just war." "The only kind of war in which the traditional Christian teaching on the subject has allowed Christians to participate is a just war," write these theologians. "The conditions which allow of any war being just, though they have varied somewhat in different ages, have always included the justice of the cause for which it is waged, and commonly also the use of legitimate and humane means in its conduct. Anyone contemplating the possibility of military enrollment should consider carefully whether the ends toward which society as at present constituted is tending are such as to commend themselves to the Christian conscience; and if they cannot, whether a war waged in defense of them must necessarily be unjust, and therefore forbidden. The likelihood of the use of aerial bombardment of the innocent and hate-propaganda seems too strong to allow us to suppose that the methods employed in any modern war would conform to the requirements of traditional theology." The question with which the *Church Times* seeks to parry this deserves more than passing attention. "Is the 'traditional' definition of a just war," it demands, "incapable of adjustment by Christian theologians to the highly novel conditions of modern times?" To which the answer must certainly be, No. Nothing, in fact, is incapable of adjustment by a theologian when he really sets his mind to adjusting. And it can be taken for granted that when another war comes along which requires adjusting to the Christian conscience, there will be theologians available to do the job.

Bloom Neutrality Bill Before Congress

BY A STRICT party vote the foreign affairs committee of the House of Representatives reported a new neutrality bill to that body last week. The bill, which embodies the recommendations of the administration as sent to Congress by Secretary Hull, will bear the name of the chairman of the committee, Congressman Sol Bloom of New York. The principal change from legislation now in force would be the dropping of the embargo against sales of primary munitions to belligerents and the restoration of a system of cash-and-carry to cover sales of materials of all kinds in time of war. The President would also be given authority to keep American citizens from traveling in war zones and on the ships of belligerents. Another section of the proposed law would make all collections for medical or other aid for any nation involved in war subject to presidential approval. It seems likely that the Bloom bill will pass the lower house, although the Republicans may delay its passage somewhat longer than the administration anticipates. But the real fight will come in the Senate, where more than twenty senators are reported to have pledged themselves to a bitter-end struggle. Under Senate rules, twenty unyielding senators could easily stave off a vote for months. By this time the nation at large, as well as Congress, must understand that the essential purpose of the Bloom bill is to substitute for the general arms embargo a system under which Great Britain and France could be sure of using the United States as a munitions base in case of another European war. That it would also work to the advantage of Japan in a Far Eastern war is a minor factor as yet not so widely appreciated. We fear the prospect held out by the Bloom bill. We are willing to accept the cash-and-carry principle as perhaps the best available method for dealing with the problem of general exports in time of war. But if war comes, the result of placing the munitions business under this same principle will simply be the building up of a vast armament business in this country, with the unhealthy industrial expansion incident thereto. After the nation's economic life becomes dependent on the fortunes of such a boom, the gate to the road to war is flung wide open. It is to be hoped that Senate resolution to fight this Bloom bill to a finish will not waver, no matter what the heat in Washington.

Generous Magyar Aristocrats!

THE PHENOMENAL gain of the nazi party in Hungary's recent elections has frightened the government. With more than a million landless peasants who work for an average daily wage of fifteen cents, thousands of whom customarily sleep out in the fields where they work, and with two million more who own hardly enough land to wring out of it a bare existence, there are plenty of social grievances to make the nazi promises of revolutionary economic and political changes dangerous to the status quo. So Count Teleki's government, which is composed of large landholders, has decided to initiate some reforms of its own. It proposes to appease the peasants by attempting to raise the wages of seasonal farm hands and to provide roofs over their heads at night, by loaning money for the purchase of land, and by breaking up some of the large estates for the purpose of making more land available. But whose land is to be expropriated? Why, that owned by the Jews, of course! This, the premier estimates, will make 500,000 acres available for redistribution. In addition, he suggests that ten per cent be taken from all "Aryan owned" estates above 700 acres. Feeding the tiger with somebody else's meat is an old political formula that is enjoying fresh popularity these days. Coupled with an agitation to free the oppressed Hungarian minority in Rumania, these proposals, if carried out, may save the Magyar aristocrats a few years more from the wrath that is to come. But such cynical maneuvers executed for the purpose of protecting an old injustice are shrewd without being wise. They do not reckon with those larger realities of honesty, justice and community which constitute the framework of a people's life.

Baseball Celebrates One Of Its Centennials

NO RIGHT-THINKING person will begrudge Cooperstown, New York, its day of glory occasioned by the celebration of the centennial of baseball. The legend —now sufficiently agreed upon to make it history—is that on a spring day in 1839 young Abner Doubleday, who later became a major general in the Union army, drew the baselines with a stick, established bases with such

makeshift objects as have done similar duty in sandlot games ever since, and transformed "rounders" or "town ball" into baseball. We await the dictum that Gettysburg was won on the playing fields of Cooperstown! Rigorous historical research, following its usual procedure, will doubtless reveal that the beginning of baseball was a process rather than an event. It has been claimed that something called baseball was played in England in the middle of the eighteenth century, but of course it could not have been real baseball, otherwise why should they have gone on playing cricket? And it is asserted that a book of rules for authentic baseball was in print and in circulation in America a generation before Doubleday's epochal afternoon. On the other hand, it may plausibly be argued that, even though baseball as a game may have come into existence at the time and place alleged in this celebration, baseball as an institution did not begin until there were teams to play it, and that was not until the world's first baseball club, the Knickerbocker Club of New York (organized 1845), was challenged by the second, the "New York Nine," and played it out to a score of 23 to 1 in four innings on June 19, 1846. But even yet the game was scarcely institutionalized until an admission fee began to be charged (1858), or until the first professional club was organized (Cincinnati, 1869), or until there were enough other professional teams to form an association and play on some sort of schedule (1871). Then we begin to get somewhere. Mr. Farley issued commemorative stamps to signalize 1839; wisely, no doubt, for we may not have an administration so philatelically minded when the centennials of the other dates roll around.

Dahlem Church Refuses to Give Up Niemöller

PASTOR NIEMOLLER, acquitted of the charge that was brought against him but still imprisoned without a charge, is now being subjected to an attack through the organs of the church itself. An attempt is being made by the supreme council of the Evangelical Church, headed by Dr. Friedrich Werner, to oust him from the pastorate of the Dahlem church. This means, for one thing, cutting off support for his family. The assembled members of the Dahlem parish, two thousand strong, listened to a strongly worded protest written by Friedrich Müller, chairman of the provisional directorate of the Confessional Church, and gave it their unanimous approval by a rising vote. The protest, addressed to Werner, said: "You, Mr. President, have attempted, through arbitrary measures that disregard all legal principles of the church, to invest in yourself a number of powers and rights that are in themselves devoid of all legality. You are attempting now to burden further our sorely tried Pastor Niemöller with worry for the welfare of his wife and seven children. This is not a Christian action and in so doing you are only forcing the Confessional Church into a new defensive position. The Dahlem community successfully defended itself against attempts by Reichsbishop Ludwig Müller to force on them a new minister in place of Pastor Niemöller. The Dahlem community is determined to defend itself again. We consider Pastor Niemöller, though he may be imprisoned, as our rightfully chosen minister and we hold thereto in all faith." The significance of these bold words lies not in their insistence upon a point of ecclesiastical law but in their brave defense of the rights of the community and their no less brave adherence to the cause of the imprisoned pastor. The protest is nominally addressed to Werner, but the force of it is directed to the higher authorities whom Werner serves.

An Unheroic Odyssey

AS PATHETIC a voyage as was ever made came to an end when the liner *St. Louis* docked on June 17 at Antwerp. The 907 passengers, Jews in flight from nazi terror and victims of the whole world's fear, have been given a temporary haven in Belgium, Holland, France and England. Procuring visas from Cuban consuls in German cities, managing somehow to get out of the country with at least a steamship ticket, fed on false rumors as the vessel was denied a landing at Havana, these people finally discovered that Cuba has taken all the refugees she intends to, and that no other country in this hemisphere is prepared to take any more. Only by a comparison with the worst can it be said that they have found a haven in the four European countries. They will be practically imprisoned, although it will not be for the purpose of punishment and it will not be in one of Hitler's concentration camps; and there is the hope that when their turn comes they can enter the United States under our German immigration quota. Until that hope materializes time will stand still, and when time moves again there will be only the chance to begin life over empty-handed in an alien land, a test which few but the young can successfully meet. In the seven seas there are other ships like the *St. Louis,* bearing refugees from a place where they are not wanted to other places where they are not wanted—evidences that the great humanitarian hope of the eighteenth and nineteenth centuries utterly perished in the twentieth, and symbols of mankind's self-defeat. Everything, in fact, about this hapless voyage was symbolic—not least of all the identity and situation of the voyagers.

Britain Establishes a Propaganda Office

THERE IS REALLY nothing surprising about the announcement that Britain now has a propaganda minister in the person of Viscount Halifax, the foreign secretary. It is one of those inevitable next steps which all the nations take in their preparation for the bloody showdown. For the time being the new department will confine itself to overseas publicity, but Mr. Chamberlain let it be known that a wartime ministry of information is being developed to take over when and if. Sir Samuel Hoare, who did the spade work for the malodorous Hoare-Laval treaty with reference to Ethiopia, is now doing the ground work for such a ministry, and the Earl of Perth, former ambassador to Italy and head of the non-intervention committee through whose net at least 120,000

Italian and German troops leaked, has been appointed "general supervisor" of the peacetime propaganda service and "director general designate" of the wartime service. All of which is just another piece of evidence that Britain is seriously getting ready; for, as Commander Stephen King-Hall recently pointed out, "We need it [a ministry of propaganda] to fill a glaring gap in our defense system." The development of modern techniques of communication has made propaganda an instrument second in importance only to the fighting forces whereby groups, parties and nations seek to establish their wills. The European nations are already fighting a political war, and should this become a military war, propaganda will become more indispensable than ever. British propagandists have four fronts on which they must fight: at home, behind the enemy's lines, in the dominions and colonies and in the neutral countries, chief of which is the United States. From now on Americans may expect to hear more and more about the British bulwark against totalitarianism and the identity of interests between the two great English-speaking democracies.

Pax Vaticana

PERSISTENT RUMORS represent the Vatican as either making, or on the verge of making, new approaches to the chancelleries of Europe for the maintenance of peace. The story to this effect that was wired from Rome by the Exchange Telegraph Agency and killed fifteen minutes later, and the official denial that there is anything new to announce, both need to be read in the light of the Vatican spokesman's dignified statement that the pope does not announce plans or attempts but only results. Quite so. But there never was a situation to which open diplomacy was more appropriate. Peace does not need to be sought in the dark—if peace alone is the object. If the purpose is to make it appear that the ostracism of Russia is a condition of peace, that may require more diplomatic subtlety and secrecy. And then one wonders what will be the other accompaniments of a peace so conditioned.

According to many reports, the peace-making efforts of the Vatican have been aroused by the increasing tension over Danzig. This is altogether believable, because Danzig remains the most explosive spot in Europe. How long the fuse will burn before the spark reaches the powder is a matter chiefly for Hitler's determination. He laid the fuse and he, if anyone, knows how long it is. But whether the spark will be pinched out before it reaches the mine depends upon the functioning of the diplomats and foreign offices of at least six nations, and the resultant of variable and imperfectly known forces cannot be computed far in advance.

Any figure of speech or mechanical analogy used to represent the situation cannot mean much more than that Danzig is a danger spot and that it still remains to be seen whether diplomacy can avoid all three of the perils to the future welfare of Europe that are implicit in the present state of affairs. These three possibilities are: first, that some time during the summer Germany will make a swift move and occupy Danzig together with the desired strip across the Polish corridor, "peacefully" because without armed opposition, perhaps on formal invitation from the Danzig nazis, thus flouting another item of the peace terms of 1919, cutting off Poland and Polish commerce from the Baltic, and giving another warning demonstration of Hitler's ability to get what he wants by a show of force and without striking a blow; second, that an attempted occupation of Danzig will meet violent resistance from Poland, supported by Great Britain and France and probably by Russia, and the second world war will be on; third, that if the first of these proves not to be feasible and the prospect of the second seems too terrifying when viewed at close range, Hitler will invite compromise and appeasement in the hope that, by a new Munich, he may not only get what he wants without having to fight for it but may have it served to him on a silver platter by those who are now threatening to move heaven and earth to prevent him from seizing it.

Such news as seeps out from the high repositories of diplomatic wisdom seems all against the occurrence of the first of these events. While in the very nature of the case some sort of crisis is likely to occur before the summer is over because Hitler cannot get on much longer without a crisis, it does not at the moment seem likely that he will be able simply to land in Danzig, as he did in Memel, and announce its annexation as a *fait accompli*.

One hesitates to speak with even that limited assurance of the improbability of the second course, that is, an early seizure of Danzig followed immediately by a general war, or a sudden outbreak of war precipitated by any other incident. It might happen. In this connection it is sufficient to say, as a matter of opinion and as the consensus of much expert opinion, that it is not only not necessary but not likely. Germany will launch upon no war except one which she hopes to win before her enemies can get started. Hitler says: "When I strike, it will be like lightning in the night," and Göring assures his air force that, if other powers had attempted to stop the September advance, there would have been "a Hades, an Inferno . . . a quick blow, but one which would have utterly destroyed them." These rhetorical expressions are doubtless both excellent for the purpose for which they were intended, but they do not state a tenable plan of campaign. (For an extended argument to prove that Germany would lose, and that Hitler must know it, see an article by William Woodside in *Harper's Magazine* for July.)

There remains the third possibility—compromise and more appeasement. From London comes the suggestion that one line of development may be for Hitler to make some threatening gesture toward Danzig which will come just short of eliciting a violent response but will bring Europe apparently to the brink of war; for the Vatican to intervene at that point with a plea for the preservation of peace; and then, under the combined influence of a paralyzing fear of war and a papal plea for peace, the appeasement program will be ready to start.

The only phase of this sequence that calls for comment at the present moment is the role ascribed to the Vatican

in it. While much mystery, as always, surrounds the part that papal diplomacy is playing, the fact that it is playing a part is a matter not of hypothesis but of record. So far as this is a "plea for peace" and nothing more, no one can fail to rejoice that such an influential voice is raised in such a good cause. But pleading for peace in any terms that the pope has a right to use requires neither diplomacy nor secrecy.

A correspondent reports the pope as saying in an interview, "with his rather wistful smile," that he represents "only the kingdom of heaven." Doubtless he includes under that head all the interests of the church, but the actual scope of Vatican diplomacy will be better understood if it is remembered that the matters with which Vatican diplomacy constantly deals are questions of ecclesiastical property, prerogatives and functions. The concordats which Pius XII himself negotiated, as Cardinal Pacelli, have to do solely with the rights, privileges and prestige of the Roman Catholic Church. It would require a reversal of the practice of centuries for Vatican diplomacy now to assume an attitude of complete disinterestedness—just after a public proclamation by the pope that God gave the victory to Franco and his fascist and nazi allies who created a war in Spain—and to approach the present problem or the anticipated crisis with no other purpose than the preservation of peace.

It is to be observed that the papal nuncios who were sent to the foreign offices a few weeks ago, went to those of five governments—not six. Russia is out of it, so far as the Vatican is concerned. This is understandable. Relations would naturally be impossible. But Russia is a factor in the situation, just the same. Efforts to edge Russia out of the picture as a possible element in a coalition to keep the peace in Europe will not commend Vatican mediation to either France or Great Britain.

The Tientsin Portent

AS SUDDENLY as a summer thunderstorm a crisis of the first magnitude has blown up in the Chinese port city of Tientsin. Japanese troops have isolated the British concession in that city, together with its adjacent French leasehold. Charged electric wires, beyond which pace fully armed Japanese sentries, make it virtually impossible for fresh foodstuffs to be brought to the beleaguered residents. Almost fifteen hundred foreigners and nearly twenty times that many Chinese are reported to be thus cut off, living in a virtual state of siege, while the British government talks rather aimlessly about finding out what the trouble really is, and the Japanese army command in the Tientsin area becomes increasingly stiff in its demands.

Ostensibly, Japan and Great Britain have thus been brought to bay over a Japanese demand for the surrender of four Chinese accused of having had a part in the assassination of a Chinese puppet official in the Japanese-dominated Tientsin customs service. For years the foreign concessions in China have served to provide sanctuary for all sorts of Chinese who, for any reason, might not wish to face the local authorities. In this case, the local governing council of the British concession refused to surrender the four fugitives on the ground of insufficient evidence, probably feeling that to do so would be equivalent to sending the men to their deaths. But what began as a petty quarrel over the custody of the alleged terrorists has now developed into a full-fledged test of strength between the two empires. Latest advices from Tokyo state that, in addition to surrender of the fugitives, Japan now demands an end to the entire system of foreign concessions in China, a ban on all anti-Japanese activities in foreign areas, and active British financial support for the Japanese puppet governments set up in occupied Chinese territories. So far, Britain has offered nothing more than to place the question of surrendering the four Chinese before a mixed board of investigation, to consist of one Briton, one Japanese and one neutral.

Many interpretations of this new crisis in the Far East are current in the press. The most widely accepted one sees in it evidence of the close cooperation between Japan and the Berlin-Rome axis. The demands now being made in Tientsin are accepted as preliminary to the demands which Hitler is expected to serve on London in August or September; they are regarded as a reminder to Great Britain that it is vulnerable to attack on many fronts. This same interpretation also sees in the present crisis another way by which the fascist powers may indicate to Mr. Chamberlain their displeasure at the negotiations for a hard and fast agreement between England and Russia. Edgar Ansel Mowrer, Pulitzer prize-winning foreign correspondent, reports from Paris with evident regret that the Japanese thrust at British interests in Tientsin is credited by the French with having put a severe, and perhaps even permanent check, on the negotiations at Moscow.

Another view of the tension at Tientsin sees little more involved than a direct Japanese drive on the British position in China. After all, it is the enormous British investment, concentrated largely in the Yangtze valley and in south China, which lies in the way of Japanese economic control over regions now occupied by Japanese armies. By bringing on a showdown at Tientsin, the port controlling north China, where there is practically no chance for Great Britain without help from the United States to do anything effective to help the besieged concession, the Japanese can begin the process of pushing British commercial and financial interests right out of China. The loss of face which would follow a British surrender at Tientsin, particularly in the light of the sharpness of the issue which inept British diplomacy has allowed to develop, would in itself insure a later British retreat from Shanghai, Hankow, Amoy and finally Hongkong.

Certain observers in the United States, while agreeing as to the serious nature of the Tientsin crisis, see in it retribution upon Great Britain for her refusal to cooperate with this country when President Hoover and Secretary Stimson proposed joint action to block Japanese aggression at the time of the original seizure of Manchuria in 1931. In Britain's present helplessness, and in the wistful hints in the London press as to the changed outlook that would follow American intervention, these commentators

find another example of the workings of the chickens-come-home-to-roost principle in international politics. "Opportunity knocked with a mighty bang on the door of Great Britain in January 1932," writes William Allen White, "and she slept. She sinned away her day of grace and now the judgment of the Lord is upon her."

There is truth in all three of these explanations, but they do not disclose the full truth as to the Tientsin portent. For that, one must look deeper. The fact is that the attack on the British concession in Tientsin represents another and a major advance in the drive to push Western imperialism out of the Far East. In the eyes of the Orient, the British, French and Italian concessions scattered about China have become the symbol for the most resented forms of imperialistic occupation, and not a little of the Chinese loss of confidence in Japan as "savior of Asia" has followed Japan's aping of the Western powers in demanding similar concessions. In both China and Japan, the return to Chinese sovereignty in 1924 of the German, Austrian and Russian concessions in Tientsin was interpreted as a gain for Oriental dignity and release from a galling subservience to Occidental interests.

When the present war started, our readers will remember, it was predicted in these columns that one result would be a further exclusion of Western interests from China. This, it was said, would happen without regard to which side proved victorious. If Japan won, she would be certain to dispossess other foreign economic interests in China in order to cash in on her military victory. If China won, this demonstration of her own strength would insure that she would insist on becoming genuine mistress of her own household. Either way the foreigner, with his extraterritoriality and all his other special privileges, was in for a further nudge toward the Far Eastern exit. At Tientsin, Japan is now engaged in demonstrating how well founded was this prophecy.

The method which Japan has chosen to follow at Tientsin is as unpleasant as the other strong arm methods habitually employed by the Tokyo militarists. One does not like to think of what must be happening to the people hemmed in by that electrically-charged cordon in Tientsin, with their food supply dwindling and the merciless summer sun of China beating down on them. But it should not be forgotten that the foreign concessions were established in the first place by strong arm methods—this particular British concession in Tientsin, for example, was one of the spoils of the Second Opium War—and that their very existence has symbolized, through the years, strong arm treatment of the Orient by the Occident. To all China's pleas for fair treatment, the foreign concessions have uniformly opposed a hard-boiled and unbending resistance.

It is difficult to foresee any outcome for the present crisis other than some form of British retreat. By its heavy-handed treatment of the original Japanese demands the British council in Tientsin has managed to produce an issue so sharp that neither side can avoid an open showdown. England obviously has no way of bringing sufficient military pressure to bear to frighten Japan into a modification of its demands, and the various economic reprisals suggested are seen, on careful examination, to carry slight threat. It is already being said in London that Great Britain will have to make concessions *unless* the United States comes to its support. For the United States to become involved in a Far Eastern crisis on such an issue as has been raised at Tientsin would be sheer folly. The foreign concessions in Tientsin represent a day of white imperialistic domination over the Orient which has reached its close. There is no reason why this country should offer to fight for a lost cause, particularly when that cause from its inception has outraged every canon of justice.

Shelves and Selves

EDITOR THE CHRISTIAN CENTURY:

SIR: It is more than likely that in the orbit of your reading you have not come across the poetry of Jane and Ann Taylor. It is even conceivable that in childhood you did not learn their most famous rhyme which begins:

> Twinkle, twinkle, little star,
> How I wonder what you are.

But Jane and Ann are worth knowing; and I am ready to take the field (or arena) in defense of the proposition that there is much delicate and true poetry in their work. But it is of the poem called "Prejudice," written by Jane, that I am thinking. In it she draws attention to the fact, true in the eighteenth century and not *our* novel characteristic, that

> The sermons, pamphlets, papers, books, reviews,
> That plead our own opinions, we peruse;
> . . . . . .
> 'Tis really droll to see how people's shelves,
> Go where you will, are labell'd like themselves.

And she remarks that if you take your neighbor to task for not reading a paper of the other side, he replies in "flat, uncomfortable wise" (that itself is a fine description)—

> No, sir, we do not see that work—I know
> Its general views—*we* take in so and so.

It is not of *him* alone she writes; she is equally severe upon *her* and

> The few ideas moving, slow and dull,
> Across the sandy desert of her skull.

She even pictures the interior of that skull:

> Were but her brain dissected, it would show
> Her stiff opinions fastened in a row,
> Rang'd duly, side by side, without a gap,
> Much like the plaiting on her Sunday cap.

Jane, it should be remembered, was one of a very gifted English family and was still young when the eighteenth century passed into the nineteenth.

Her point is surely well taken. Our shelves do reflect our selves. We *do* read with more comfort the books and papers which confirm our own opinions. We *do* like the assemblies of our own party. And it is certainly in order to ask how if ever new ideas can approach our minds or, still more important, how old errors can be exposed, if

we read only our own side. Learning is hard; but unlearning is harder.

I hope and believe that among the readers of your paper there are some who fume and rage as they read and cry "Pooh!" or "Tush!" but still read, mark and perhaps sometimes learn, and even inwardly digest, what they read. But you will agree that you would welcome more of such subscribers. And you, I am sure—you read diligently the paper which is your opposite number. That is at any rate the right principle—to hear both sides.

But I go to the shelves of my Catholic friend and do not find the books which set forth the other side; he may even think there is no other side. And my friend of the Reformed churches does not display on his shelf some of the Catholic books which he ought to read. The shelves tend to be uncommonly like ourselves. But as Jane Taylor tersely remarks,

> Much of the light and soundness of our creed,
> Whate'er it be, depends on what we read.

If we read only what we already believe, we shall possibly come to believe it less and less. The most convinced believer is the man who can give the most correct and complete account of the case for skepticism. A comprehensive, all-sided shelf would not imply that the owner was a man who is nothing in particular. On the contrary, if I met with such, I should say, "Here is a man of strong convictions; he has heard all sides!"

Ever yours circumspectly,

QUINTUS QUIZ.

VERSE

Where Is the Pattern?

WHERE is the pattern that the maple hides
To make the bare brown branches turn to green,
And build each leaf-design some knife divides
To fingered beauty in the live Unseen?

Out of the naked stalk, this verdant dress
Of multiple, five-pointed symmetry,
Each part so perfect one may almost guess
It was a plan the draftsman could foresee.

How was each leaf, unborn amid the sap,
Tailored unerringly to fit the scheme,
So that the whole was spread on April's lap
Like the fulfillment of an artist's dream?

And who the Master whose miraculous hand
Sculptured each small pale-yellow bud so well?
The sunned leaves sparkle, and they understand
More than the lips of man will ever tell.

STANTON A. COBLENTZ.

The Perfect Symbol

(For the Dedication of a Free Community Swimming Pool.)

NOW is the Dream declared that made us great,
Freely they give who are by nature free;
"Created equal," we again create
The perfect symbol of equality!
We have not yet forgotten Jefferson,
Nor Lincoln's tribute to the nation's birth;
The "unfinished work" by them "so nobly" done
Becomes the long desire of all the earth!
To these clear waters come to cleanse your soul
Of racial arrogance or social pride;
Ours is a common country, and the whole
Vast destiny for which the Fathers died;
To them and to their Dream we dedicate
This living symbol of an equal state!

ALLEN EASTMAN CROSS.

'Troops Are Moving . . .'

SILENCE has fled the world;
The roads of earth
Throb to the rhythmic beat
Of marching feet;
The thundering legions of the god of greed
Move endlessly.

And there, at halting pace,
Fear printed on each face,
A weary, oft-recruited company;
They bear no banners,
Know no pause nor rest—
This driven army of the dispossessed.

UNA W. HARSEN.

Explanation

I GATHERED the words
That my friends gave to me
And sold them for silence
Beneath a plum tree.

Not that I would spurn
My friends of the days,
But Springtime was calling
From gossip to praise.

THOMAS CURTIS CLARK.

The Ruins

I—Magnificent ruins!
MYSELF—And in this jungle land.

I—Look at this majestic arch. So well preserved. It looks much older than the rest, and yet as though it could outlast another century.

MYSELF—An arch of victory, no doubt.

I—You know the language. What does this inscription say?

MYSELF—"In memory of our great defeat, whence came our richest blessings."

ARTHUR B. RHINOW.

The Prisoner of Sachsenhausen

By Ewart Edmund Turner

JULY 1 marks the second anniversary of Martin Niemöller's imprisonment. Two long years have passed since that summer day of 1937. The heroic pastor is in rapidly failing health in solitary confinement at the concentration camp Sachsenhausen. He recently drew up his last will and testament and gave his wife instructions as to his burial service. But the hope of the nazis that he would be forgotten, and the church crippled and intimidated by his removal, has not been fulfilled.

"A trifling pulpit announcement from a handful of Confessional pastors, and then after a few days the case is forgotten." So prophesied Gestapo Assessor Chantre, the secret police official assigned to conduct the campaign against the Christian pastors in Berlin. (Ironically enough, this extremely young Gestapo official is himself a preacher's son.) But the opposite has happened. Niemöller's two years of priestly sacrifice have deepened and broadened the spiritual resistance of millions in Germany and throughout the world. At the remotest mission outpost the man of God feels his cross lighten as he learns that Niemöller will not yield to win his freedom. The sophisticated college instructor deletes his cynical quips about "organized religion" and frankly admires the U-boat commander pastor. From Sachsenhausen a radiance streaming adds new lustre to the day.

New Study of Defiant Pastor

For months a book has been circulated in Europe which has brought new encouragement by further facts on Niemöller's life.* The author is a beloved Confessional pastor now living outside Germany. It happened that I was visiting Pastor Niemöller's wife in Berlin the day she received this book. "It is an accurate portrait of my husband," she commented. I shall put down some of the material contained in this intimate study of Germany's "martyr bishop."

In many ways Niemöller is typical of the post-war Evangelical pastor. Anti-democratic by military and Lutheran home tradition, he scoffed at the Weimar republic. The World War, demanding sacrifice even of life for the fatherland, found him in his element. It was purely by accident that he was not a registered member of the nazi party, as was his brother Wilhelm; from 1924 on, he gave his vote to Hitler. With passion he rejected everything termed individualism, parliamentarianism, pacifism, Marxism, Jewry. Unlike many nazis he anticipated no personal profit from the coming *Umschwung*, solely the rehabilitation of his fatherland. The tradition of the Prussian reich and army had been indissolubly bound up with the Christian education of the *Volk*.

Pastor Niemöller's sermons reveal that he greeted Hitler's assumption of office on January 30, 1933, with a heart full of thanks. Hitler's rise would end the Centrist-Marxian influence on German life, reinstating the traditional cooperation between church and state. With utter seriousness he had accepted the "positive Christianity" plank of the nazis at face value.

It turned out otherwise. The nazi state promptly avowed the cause of the German Christians, a group insignificant in numbers which sought to fuse nazi racial dogmas with Christian faith. Still believing that German Christians were bad nazis, Niemöller entered the fight as adjutant and spokesman for Dr. Bodelschwingh who had been regularly elected as the first reichbishop of Germany.

Entering the Opposition

By party pressure the constitutionally elected bishop was replaced by the navy chaplain Ludwig Müller who, with Jäger, was soon to be called Satan by the Confessional Church. Niemöller knew political henchman Müller from his war years. He told him to his face what he thought of him. Final disillusion came on January 25, 1934, when the submarine-commander-churchman appealed to Hitler. "It is not concern for the church which troubles us. What troubles us is our concern for our third reich." Hitler turned on Niemöller with the sharp retort: "You can just leave concern for the third reich to me."

Niemöller entered the opposition; not against the state politically, but against every move by which the state encroached on Christian faith and order. The battle waged on five points.

1. Christian order. The church alone judges what pastors are to be removed, what officials are to be elected, what and how synods shall be conducted. The church claims its right to conduct youth organizations and other measures for the public proclamation of the gospel. The Word is not bound.

2. The nature of man. Against the nazi doctrine of *erbadlig* man (original human nobility), Christianity maintains his sinful need of redemption. Man is saved by repentance and forgiveness, not by works of heroic self-reliance. "Life is not achieved by deeds, but rather by the forgiveness of our deeds," as Barth declared. Man, apart from faith in Christ, goes wrong. No human system or contemporary personality can redeem man.

3. The sacraments. Baptism signifies eternal life and sonship to God, with the practical consequence that in Christ there is neither Jew nor gentile. Converted Jews are not second-class Christians. The German Christians blaspheme by interpreting the sacramental bread as German earth and the wine as German blood.

4. The Bible. Evangelical pastors are bound by ordination oath to be ministers of the Word. There God is revealed. The Old Testament is organic in the Bible. A doctrine contrary to biblical standards is to be rejected.

5. Ethics. Against the morality that what serves the *Volk* is right, the church maintains that Christ, not race, is the standard. "Righteousness exalteth a nation but sin is a reproach to the people." The Barmen Confessional

**Martin Niemöller und sein Bekenntnis.* Verlag der Evangelischen Buchhandlung, Zollikon, Switzerland, 1938.

Synod reaffirmed that Christ is the Word for this world as well as for the world beyond. "No" must be said to all might-makes-right ethics of the Antichrist.

Wittenberg Protest

Niemöller's first suspension, in November 1933, resulted from his defiance of Müller's Aryan paragraph which sought to eliminate Christian pastors of Jewish ancestry. He appeared at the "brown synod" that same year in a light gray suit in protest against any ecclesiastical status being assigned to this politically maneuvered assembly dominated by the minority German Christians. At the Wittenberg synod of the same year the majority opposition was prevented from participating, so Niemöller with 2,000 other pastors printed an affirmation of Christian faith and procedure which they placed on the delegates' seats and posted on trees in front of the Luther church where the "synod" convened.

A new type of preaching arose in the Evangelical Church, with Niemöller as its exponent. The better part of Barth's "existential" gospel, emphasizing the concrete witness of the Word and its living divine message by which the world is judged, replaced the post-war dogmatic slumber. "Then I will tell my congregation that on Sunday" became a memorable Niemöller utterance. Every attack of the state on the church, relayed in cautious secretiveness, was announced boldly by the Dahlem pastor to his parish. It often astonished the confidant, who had not connected the gospel with action. "Such and such has happened, therefore so and so is to be done," was the Niemöller campaign strategy. Denied access to press and radio, the pastors of Niemöller's following adopted the practice of reporting the state of the church from their pulpits. They found the precedent for this in the New Testament connection between doctrine and instructive admonition in the Pauline letters to the churches.

This new type of confessional or witnessing worship service *(Bekenntnisgottesdienst)* swept over the reich. Niemöller, burdened with the care of all the churches, traveled everywhere relating in his crisp military way the simple facts of nazi attacks on Christian doctrine and organization. Twice a month on Mondays the Dahlem church held "open evenings" for the study of the Bible and catechism. Crowds flocked to these in such numbers that they were transferred from the parsonage to the parish house and then to the church auditorium. Extra subway cars and busses were put on to accommodate the traffic. Many came out of political interest. They were introduced into a new world: the Bible, its command on life, its unmasking of every human idolatry. Never was an act of the state attacked unless a vital Christian issue was at stake, but then the attack came forthright and fearless.

Preacher and Pastor

Although the nation was his parish, Niemöller preached to his own congregation only after exacting preparation. The chief task of his study was the sermon. Every word was pondered and formulated. His text was always selected from the designated Scripture for the Sunday. Church emergencies and the nazi practice of executing their surprise moves on Saturdays often found him completing his sermon at one or two o'clock Sunday morning.

This man of limitless industry was also a conscientious pastor. No substitute took over his confirmation classes. Two or four mornings each week at eight o'clock he met his future church members in the parish house for instruction. Twice weekly he also held confirmation classes from three to seven in the afternoon. An amusing incident caused Niemöller to comment on the prevalence of inadequate confirmation instruction. A young couple seeking marriage expressly requested him to refrain from using an Old Testament text for the customary remarks at the ceremony. When asked for suggestions as to what he might appropriately quote the couple proposed, "As for me and my house, we will serve the Lord," or "Whither thou goest I will go." His concern for the Christian education of German youth prompted him to lengthen this confirmation study from one to two years. Other pastors have followed his example.

Mid-afternoon was reserved for funerals, weddings, and the other calls of a large parish. From hundreds of Berlin's four million inhabitants came requests for Niemöller's services at weddings or funerals. Rarely was a refusal forthcoming. Noontime generally found the Dahlem pastor at some conference council of the Confessional Church. Week-nights were often given to addresses in distant cities; he would return by sleeper to keep his eight o'clock confirmation hour. Niemöller was the first to go to the aid of suspended pastors, both by appeals to the authorities and by money raised to aid the dependents. "The laborer is worthy of his hire," he would remark. "What would a shepherd of souls be who forgot the body?" So generous was the response of loyal Christians that Niemöller exulted, "Money lies on the streets."

The Rock Unshakable

This fidelity explains the love and respect for the warrior pastor among his colleagues, even among those whom he castigated at moments of compromise in the Confessional deliberations. "Nein, Herr Präses," Niemöller would hurl at the deep-voiced Präses Koch as this gifted leader proposed a move which the U-boat pastor considered "off the line." But Koch himself comments that Niemöller possessed a "tweezers memory" which lifted out the map of the course and held it up to be followed. Niemöller's "no" came to be recognized as the necessary counterpart to a "yes" to Christ and the gospel. Even the cautious and conservative Bishop Meiser was finally moved to declare that, thanks alone to the opposition centered in Niemöller and the Pastors' Emergency League, a future remains for the Evangelical Church.

After four years of colossal action, surrounded by men he loved, he was finally carried away to that imprisonment where he now remains in his narrow cell containing only a table, chair and bed—alone amid a death-like silence. Some might be able to endure this, but not Martin Niemöller. Thrice in Sachsenhausen he has reread the entire Bible. Three hundred hymns he has committed to memory. "How fine not to have to learn anew that the rock remains unshakable in whatsoever may befall us," he wrote in his first letter from the concentration camp.

Facing the Generation Ahead

Twenty-third Article in the Series "How My Mind Has Changed in This Decade"

By Albert W. Beaven

THE QUESTION which the editor of The Christian Century has put is one which forces each one who answers to be honest, forthright, personal, and as analytically dispassionate as it is in him to be. When I try to retread in my thinking the past ten years, to see whether any significant changes in my own religious outlook have taken place, and how much the great changes going on around me have affected me, I find variables in both areas. To a certain extent, I have changed in my approach to life, and the world about me has changed to a tremendous degree.

I

First, these ten years have been full of changes for me *personally* in ways that would normally affect anyone's outlook somewhat deeply. Ten years ago I closed a pastorate of twenty years at the Lake Avenue Church of Rochester, a church with a membership of 2,700 and a program of activities which went with such a parish. I then entered upon the presidency of a divinity school which, with its intimate contacts in teaching and counseling, led to the point of view of one surveying the preparation of leaders for the churches. My vision therefore focused not so much on the contemporary generation as on the one among which the leaders we now train are to work for the next forty years. This was an important shift in focus.

In these ten years, also, my children have passed out of the stage of childhood, until now, as mature persons, they are able to evaluate with me the religious experiences and experiments looking toward their religious culture which, as parents and children, we mutually carried on in the home. That which ten years ago was an experiment in a laboratory can now be judged in a way which was then impossible. This has forced me to come closer to the religious problems of contemporary youth, to realize the questions they are asking, and to note how the basic assumptions with which they approach life differ from those in the generations which preceded.

This intensification of my desire to understand youth has of course been accentuated, because in classroom and conference in the divinity school, and in contact with student groups elsewhere, I am made aware of many of the spots at which the religious tensions of tomorrow will occur. I am made to see the church through the eyes of the people who must be responsible for making it effective in days to come if it is to do its work; I am forced again and again to readjust my estimate in judging the young people themselves; and I am made to realize that all institutions and forms are made for man, not man for the institutions, and that the spirit of the Eternal has ways of trafficking with human souls which are not confined to the systems we set up for the purpose of apprehending the truth.

Again, I think that any person passing out of the forties into the fifties finds a less belligerent mood come over him. He trusts less in the efficacy of the "big stick," the smart method or the wisecrack, and appreciates more an attempt to understand the other person's point of view; he begins to turn more to counsel and less to coercion. And with these more mature years I discovered on self-examination that there has come also a simplified theology, containing a smaller number of statements in the credo, but giving me a deeper hold upon those beliefs that have been tried in the experience of life and found satisfying. These inner biographical elements within myself constitute the first factor in appraising changes in my thinking which I must take into account.

II

The second group of elements constitute the next major fact I face. The world about me is a veritable battleground of ideas. Hardly an economic, political, social or religious idea held even ten years ago but has not only been challenged by a few, but often has been attacked by powerful blocs set to destroy the ideas previously held and to substitute for them whole new concepts of life. These attacks, as they affect the ministry, the church and the basic concepts of religion, constitute a major phenomenon of the world upon which we look out.

What these attacks have meant in some other lands we well know, and I am sure we cannot be indifferent to the forces which have produced this opposition. For while they may not take the same form or have equal virulence in America, we cannot ignore or escape from widespread social diseases, economic discontents, political experiments, or questions in the area of the basic religious philosophies of life.

These forces have of course affected me. They may not have made me change profoundly; but if not, I hope it is not because I am ignorant of them, nor because of failure to give them the reconsideration normal in the face of the introduction of new data.

In the theological world, I naturally have been interested in the rise of so-called "crisis theology." I think we were due for a reaction from the extreme humanism of a certain type of liberal theologian, and from the anti-scientific and unscholarly obscurantism of a certain school of fundamentalism. We needed a new emphasis upon the power of God versus the self-sufficiency of man. Many good friends of mine have hailed Barthianism as the needed answer. I do not agree. An emphasis, yes; a total answer, no. It is a natural reaction in terms of theology to a crisis situation, when man seems helpless to do much himself and when he must look to God alone as the only power not subject to this crisis; but I cannot accept its idea of a far-away, detached deity as a substitute for the Christlike God and Father who revealed himself, in Jesus, as eager and willing to respond to the needs of his chil-

dren, and who taught us that "If ye, then, being evil," would respond, then "how much more shall your heavenly Father."

III

Nor do I find myself inclined to change my viewpoint greatly in the presence of the demand of European theologians for religion merely as a personal experience, with the accompanying denial of all social implications in the profession of it. I had no inferiority complex at Oxford and Edinburgh, when American activism was decried and quietism lauded to the skies. I agree that all religion exists within individuals; that Christianity must generate its power in personalities who have committed themselves to Christ; but I do not consider commitment to Christ as more than the beginning of the Christian life; one must then move on to accept the responsibility of right relationships to others as well as to God. This is both personal *and* social, and it is the combination which makes it Christian. Tear it apart and it is emasculated, if not actually unchristian. A church of Christians which could exist in a community without affecting the social decisions reached by citizens of that community, is not my idea of the Christian groups I want to see, nor do I think it corresponds to Jesus' description of his followers as "salt" and "light."

I listened intently when the Europeans at Oxford and Edinburgh stated that the only duty of the church was to proclaim the Word. I have heard with care the exponents of the personal gospel decry the social gospel, but I find no great change in my conviction that one who is genuinely attempting to follow Jesus Christ should be expected to prove it by Christlike human relationships, and that when he does he is practicing the social gospel. Moreover, I do not agree that the average Christian will see and accept these social responsibilities automatically; I recall too clearly that slave-traders composed some of our most devotional hymns. I think that social responsibilities should be preached as a normal expression of real Christianity, as truly as we preach the need of personal commitment. If we proclaim the gospel of the unselfish and serving Christ as though it were a message of "getting" and not also of "giving and serving," we have ourselves to blame if our people gain a partial, not to say untrue, idea of what Jesus really taught.

As I look across the world, I see terrific movements of discontent affecting large bodies of people. These movements are frequently related to very definite injustices which have been practiced upon the underprivileged. The people have a right to resent injustice; I cannot believe God wants injustice to be practiced; I refuse to believe that the religion which comes from our common Father should mainly be a way of making people contented with injustice. I am sure that if the church allows itself to be used to that end, it will ultimately be destroyed in this country as it has been elsewhere.

The tendency to detach religion from reality and life, to make it a way of escape, and to make people feel that the church has no obligation to understand and interpret God's purpose in terms of fair dealing for all people, is in my judgment the way to kill the church, not the way to make it live. If the church will not have anything to do with the great social movements that are on today, others will. If we cannot affect them for right, others will affect them for wrong. If we have no word to give people from God, they will hear words from those skilled in mass propaganda and mob psychology who will not be slow to take the place which we abdicate. If we take no measure to save the world that does not mean that the world will not destroy us. I have not changed my conviction, therefore, about the basic oneness of the Christian gospel. It begins with the personal, but if it is real it has to go on to its social application.

IV

I was recently asked whether or not I find myself growing more conservative, in line with a drift "to the right" which some have noted in theological circles, as indicated by the criticisms upon "liberalism" leveled by its friends. If the answer had to be "yes" or "no," mine would be "no." I would prefer, however, to describe my response more fully. I have never thought of myself as an extreme liberal or a real conservative, either by temperament or by mental attitude. I believe profoundly in conserving all the real values of the religious life found by the experience of mankind. I hold that the religious experience is always a contemporary thing, going on in living personalities in touch with the Eternal God; this vital thing is continually challenging the theories and statements of the past.

Our dogmas, of course, are the attempts of each succeeding generation to put in words its description of the realities it has found. The words—or the creeds—are not the realities. I am conservative in the sense that I would conserve all the real religious values and records of experiences by which men have found open pathways to God. I would hold that the great dogmas of the Christian past indicate, not realities in themselves, but areas in which men in their quest for reality have found the largest response and had the largest sense of touching God.

I dislike greatly the present tendency to split us into camps and tag us as "liberals" and "conservatives." It tends to weaken the whole fraternity of those who at heart are on the side of the Christ. It makes us seem to the world, and even to ourselves, as more divided than we really are, and it takes our time and strength from the struggle against our common enemy and diverts it to controversies within the family, which as a rule help none of us much and which do hurt our common cause.

The liberal and the conservative are what they are in part because of temperament; and in religion we need both, as we do in politics and elsewhere. Education, as an illustration, consists in both passing on what previous generations have learned (which is conservatism), and in stimulating within individuals that open-minded but critical faculty which enables one to appraise the weaknesses and fallacies of ideas held in the past (which is the role of the progressive). Without the liberal we would never learn anything new. Both liberal and conservative are necessary, and they supplement each other.

It should be so in religion, in the struggle ahead for the church and the cause of the Kingdom. It depresses me to see equally good and honest men divided into camps, call-

ing each other names, when at heart they seek the success of the same cause.

V

In some ways the most important tendency within Protestantism in the last ten years is the ecumenical movement, with its new consciousness of the place of the church historically and mystically, and its emphasis upon organic unity. Baptists do not come easily to these conceptions. We have not spoken of "the church"; we have spoken of "the churches." We have rejected the sacramental conception, and even looked askance at too much symbolism. We have rejected formulas of the historic church embodied in the creeds, and have continuously been opposed to a hierarchy, or centrally dominated religious organization. We have stressed the competency of the individual to deal directly with God, without symbolic, sacramental or priestly means of mediation. Naturally, then, a Baptist is not inclined to welcome the idea of one organic church among non-Romans. In general, I hold to the Baptist point of view; therefore, naturally, it is with hesitation, not to say opposition, that I come to face the ecumenical drift in so far as it is stated in terms of organic unity.

I can endorse cooperation wholeheartedly. This preserves the values which we ourselves have and those which others of different denominations have, and yet enables us to work together. Federations of churches, state councils and the Federal Council of the Churches seem consonant with my basic convictions. Indeed, as I have often said, the very opposition of Baptists to organic unity should make them the strongest advocates of cooperation, for it is clear that we must do something—either unite organically, or cooperate. We cannot continue our numerous competitive and independent ways as Christian groups, and survive. Nor do I think that the present competitive denominational setup will continue to be supported by the next generation as it has been in the past.

If the ecumenical movement could envisage itself as an association of equal and autonomous religious groups in somewhat the same way as the thirteen states associated themselves and created a federal United States government, and assigned to it certain functions not reserved to themselves, I could feel easier and more hopeful about the relation of Baptists to it. We in this denomination are so used to power which rises from the bottom up, as in democracy, that we look askance at a situation where it descends from the top down, as savoring too much of the aristocratic pattern from which we have broken. We do not believe that the "one big church" idea alone will bring salvation to the world now, any more than it did in the time of the Holy Roman Empire.

On the other hand, I am profoundly impressed and affected by certain elements in the ecumenical thought of today. I know that the dangers which threaten the Christian church are real. We need to stand together far more closely than we do, in the sense of the spiritual oneness not only with other Christians of our day, but with the great mystic Church of Christ through all the ages. I see men upheld by being in the fellowship of the body of Christ, that long procession of the saints of all ages who "have washed their robes and made them white in the blood of the Lamb." I know that this undergirding is no mere figure of speech, and I do not want to feel outside of it, nor to have the Baptist body outside of it.

While I do not believe that the way to gain this unity of fellowship is necessarily by forms, or creeds, or authoritative organizations, I am sure that on the spiritual side we need more of it. Our Baptist emphasis on liberty and local church automony can go so far as to rob us of one of the most priceless fellowships of the Christian movement, the sense of the oneness of "the whole family in heaven and on earth"; it can make the individual pastor merely leaders of a local group, not ministers of an eternal cause. Baptists ought to put into their thinking far more of this sense of the whole Christian fellowship.

Furthermore, I find myself having increasing fellowship with men of all denominations on the basis of their sincere approach to reality. The place where men have found God seems to me one which is "holy ground." The ties that bind me to my fellow Christians are not primarily denominational ties, but Christian ties. I am closer to many who are Presbyterian or Methodist or Quaker than I may be to some who are Baptist. I therefore must face the fact that there is a more important basis that unites us than our fortuitous denominational organizations; and I cannot then in any reason deny some adequate expression of this great basic spiritual fellowship, which I hold to be most important of all. My only question is: What form can that take which will not obscure nor obliterate the other values which I want to see preserved?

It has been a great ten years. I cannot find my fears as strong as my hopes. A period which can see as many new rival religions spring up as we have cannot be such a bad time for religion in general. My only hope is that we who represent the Christian cause may see the signs of the time and take steps to incorporate our message and its values so truly into our lives and into society that Christianity may get its chance in a great time, when ideas and institutions are being melted down and poured into new molds. Our civilization cannot survive if it continues to have poured into it such an inoculation of bitter hatred as is now the case, unless the antidote which Christianity offers can be administered with vigor and effectiveness.

Discovery

THERE comes an awe no logic can control
When I behold a sweep of endless sea,
Or, dreaming, contemplate the mystery
Of midnight stars in heaven's majestic bowl.
What will, what goal engirds this cosmic whole,
I cannot tell. But deep and sure in me
I hear the whispers of eternity
That taunt the unbelief within my soul.
I see the birds pursue their migrant way,
The crocuses that burst the barren sod,
The birth and miracle of each new day,
The law that grips the planet and the clod.
It is enough! The spirit spurns the clay,
The clue is found, the riddle answered—God.

ALFRED GRANT WALTON.

The Fourth Commandment

By Arthur Cushman McGiffert, Jr.

"REMEMBER the Sabbath day to keep it holy." For the literal observance of the Sabbath I have no plea to make. Neither shall I discuss the nature of holiness, nor recount the fascinating history of the Christian Sabbath. I want to propose a new way of observing the fourth commandment. But first I must drive down some stakes by way of strengthening my proposition.

I

1. Sunday has ordinarily been a holiday as well as a holy day. It is a day of rest as well as of worship. These two functions are distinct and can be carried out separately. To be sure, there have been times in the history of the churches, particularly in the earliest period, when Sunday was observed only by a service of worship. It was not otherwise considered a holiday; it was not a day of rest nor a day off from work. But in our Protestant America Sunday has meant quite as much a day of rest as a day of worship. The Puritan tradition, which still has a strong hold on the emotions of the older generation of American Protestants, literalized the fourth commandment, which is concerned specifically with rest from labor rather than with worship.

2. A weekly day of rest, which Sunday has long connoted, has now become a part of our mores. In fact the one day off in seven, so vigorously championed by men who felt the shame of a seven-day week in steel and in other industries, has now become almost a legislative anachronism. The demand is for a still shorter week in order to spread the available work. To be sure, there are areas in our industrial life where even this one day off has not yet become the rule. Recently the Protestant ministers of greater Chicago received a letter of appreciation from the Associated Retail Bakers of the city thanking them for their cooperation in the successful closing of 95 per cent of the bakeries of the area and urging upon them the slogan: "Please do not buy any kind of bakery goods on Sunday." Some dark corners like these still need ventilation and sunshine, but they are in the minority.

3. Modern machinery, notably the automobile, and the back-to-nature campaigns of many health organizations, have combined to make long days in the country not only alluring but possible for many urban people. Such outings provide one of the few chances modern city families have to get together and play together instead of being entertained in a commercial amusement center.

4. Sunday, as a period when there is no work, has ceased to be a single day. It has become a week-end. This holds true, of course, for a relatively small proportion of the population, but the fraction is not an insignificant fraction.

5. The Apostle Paul took a free and easy attitude toward holy days: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Romans 14:5.)

6. One service of worship on Sunday has come to seem for many people a sufficient means for spiritual refreshment.

7. Sunday is an invention of the Christian churches. Just why Christians chose another day rather than the Jewish Sabbath as their own special day is hidden in the mists of history. Probably they did so in order to distinguish themselves more clearly from the Jews who observed Saturday as their holy day.

8. For five hundred years there were Christians who declined to change from the old Sabbath to the new Sunday and there are Christians nowadays who do not accept this "innovation." They still celebrate the Sabbath on Saturday. That is to say, Sunday has not received universal Christian recognition as the sacred day.

II

The proposal I have to make for a new Sunday has elements in it of the fantastic as well as of the novel. And certainly it could not be put into effect by Protestantism as a whole. It is intended for those churches which feel the depleting effects of the week-end exodus of their members. For months at a time in many localities churches are partially emptied by this ebbing tide of the week-enders who flow out into the country on Saturday or, if unfortunate, delay their departure until early Sunday morning. For the former a service of worship any time on Sunday and for the latter a service of worship on Sunday midmorning, is out of the question. Yet these people want to go to church. The Sabbath was made for them, they think. The weekly service of worship should occur at a time when it is normal for the members of the church to be within convenient distance of assemblage.

Jut for the sake of illustrating this proposal of readjustment, let us suppose Wednesday evening were chosen as the Christian Sabbath; as the time, that is to say, when Christian people gather together in common worship. Wednesday evening then instead of Sunday would be the occasion on which the organist would make his most competent contribution to the mood of worship. On that evening the choir would raise its voice after a rehearsal equivalent in seriousness to that in which they now engage in preparation for Sunday morning. At this time the minister would give his chief message of the week. And on Sunday morning an informal service could be held as an extra service, for the convenience of those who cannot attend on the week-day evening as well as for those who are too habituated to the traditional Sunday morning worship to make the proposed shift. Call this proposal, if you will, an interchange of the Sunday morning service and the midweek meeting, but do not overlook the trouble the shift is designed to alleviate.

Difficulties stand in the way of so drastic a change in Christian habits as this proposed. Habit itself, for one thing. But that can be met by the retention of the simpler service on Sunday morning. The educational program of the churches will have to be rescheduled, for younger

children cannot well attend church school nor can small children be easily left at home alone in the evening. And how can a new engagement such as is proposed find a place in the already crowded or pre-empted calendar of the week? Think of all the stated monthly or weekly meetings of clubs and lodges and all the rest! And will not the unity of the churches be even more disturbed by having some churches worshiping at one time and some at another?

How this innovation would affect business customs is another open question. Will business accept the possible opportunity to recapture for commercial uses the Sunday which organized Christianity has given society as a day of rest? Will business resist on the ground that it interferes with its profits? People cannot spend money for entertainment on the night they are attending church. Will business suspect that there will be no diminution of profits, for rumor has it that not more than 15 per cent of the American population attends services of worship regularly?

Or will communities, overriding immediate business interests, seize upon this scheme as a solution of the 40-hour week? Saturday and Sunday have already become holidays for many people and the chances are that more people rather than less will have these two days off. Suppose business were to close on Wednesday at mid-afternoon in order that church people should have ample leisure to prepare for their Sabbath evening of worship. This would then reduce the working week by an additional two hours, leaving a 38-hour week.

Not all of these questions will arise in each community that tries out this proposal, for they grow out of different cultural situations. Nor could any single answer become a general solution of even a single difficulty.

Whether the difficulties in the way of putting this plan into effect in appropriate localities be few or multiple, many churches can surmount them and make a successful venture of this innovation of a new Christian Sabbath. Indeed the adventure has already begun in isolated instances. The "News of the Christian World" columns of The Christian Century have reported churches as far apart as Montana and Vermont making this experiment on a seasonal basis. There must be others also doing so and I prophesy there will be many more.

III

One of the characteristics of the liberal or modernist movement in the churches has been a readiness to redefine ancient doctrines in the light of the findings of contemporary culture. Dr. Fosdick has labeled this the discovery of abiding convictions under changing categories of thought. What I am urging is an extension of this principle of adaptation into an area admittedly less easy to change, the area of habits, rites and ceremonies.

Christian people have given Sunday to the world. The world was at first reluctant to accept the gift but now society has not only accepted our Sunday—it has run away with it. We do well to talk about the church against the world. But why not select our battlefields with some degree of shrewdness? Why fight a losing fight against the long week-end, against the family trek to the country, against the comforts of old clothes, against extended periods of relaxation so necessary to counteract the nervous urban pressures?

Why put up to people the either-or alternative of a week-end in the country or a chance to engage in a full-fledged service of worship? They desperately need both and they want both. Let them have the opportunity to enjoy both. Let the ancient Sabbath be broken apart and its two functions separated. Let the Christian churches share with secular society the present Sunday as a holiday. But let them also again mark themselves off from the world as they did in primitive times by setting apart a new time as their holy time. Which evening of the week, I wonder, would be best suited to become the new Christian Sabbath? And which are the American communities that could adopt this proposal to their spiritual profit?

BOOKS

Rain-Makers and Kachinas

PUEBLO INDIAN RELIGION. *By Elsie Clews Parsons. 2 vols. University of Chicago Press, $7.00.*

THE OLDEST TOWNS in the United States are the twenty-five in New Mexico and Arizona inhabited by the Pueblo Indians. They are all called Pueblos because they live in pueblos (towns), but they are of four racial and linguistic stocks. The cultural, religious and ceremonial life of any one of these villages is a theme full of intricacies and pitfalls for the student. But all are completely independent of each other and no two are alike, even within the same group, while the less closely related communities present striking divergences and at the same time puzzling similarities.

Such a situation is rich in interesting problems, not only for the anthropologist but for the student of religion. Whence arose this vast proliferation of ideologies and ceremonials? What do these people mean by what they do? How can they stand fast in the faith with such unshakable fidelity—if it is a faith?

Dr. Parsons, who has been one of the recognized workers in the field of southwestern anthropology for many years, has drawn to a considerable extent upon her own previously published writings and upon the writings of others in producing this very comprehensive work. In a 100-page introductory chapter she defines the field and paints a clear picture of the social structure, customs, systems of land tenure, courtship and marriage practices, popular beliefs and methods of thought. Passing then to the field of religion she discusses successively the ceremonial organizations, spirits, cosmic notions, ritual, and the calendar. It is instructive to observe that the functions of the ceremonial organizations, which are the guardians of the ritual and spiritual interests of the tribes, all have to do with matters either of obvious or of seemingly obvious importance to the life of the people. These are: directing the sun and keeping the calendar; weather control and the bringing of rain; care of crops;

control of game animals; control of slain enemies and of war (now obsolete); control of witches; healing diseases; control and direction of the dead. In spite of the implication of the last word, there is here no separation between religion and life.

The extended section of descriptions of ceremonials includes much interesting material borrowed from earlier sources. A "review by towns" aids in geographical clarification but also indicates how much the work lacks of completeness, for not more than half of the pueblos are included. For example, except for a very brief mention of San Juan, the important Tewa towns are omitted, though they get casual mention elsewhere. Studies of cultural change and interplay conclude this very useful treatise.

By all odds the most interesting and important aspect of this is the relation of Christianity to the Indian's religion. The eastern pueblos have had churches and priests and patron saints for three hundred years and are rated as Catholic. Not so much can be claimed for Zuñi and the Hopi towns. But all alike perpetuate an amazing variety of pre-Christian ideas and practices, which they mingle in varying degrees with Catholic symbol and cult. The author says: "Catholicism has by and large enriched Pueblo religion, contributing God and the saints to the pantheon, fiestas to the calendar, candles and who knows how many other details to the ritual. . . . Protestant sects contribute nothing to Pueblo religion but dissension and apostasy. They present so sharp a choice between the old religion and the new that they are called 'crazy.' Hopi converts move off the mesa and break entirely with the ceremonial life." I can think of several things to say to that, but this is an admiring review of a book by an author whose knowledge of Indian religion is profound but whose insights into the values of Christianity may not be equally acute.

W. E. Garrison.

Books in Brief

Fear and Trembling, A Dialectical Lyric. *By Sören Kierkegaard. Translated from the Danish by Robert Payne. Oxford University Press, $2.50.*

Some students of Kierkegaard say that this work serves equally, and better than any other, as an introduction to his thought and as a summary of it. Frequent whimsicalities and a style utterly unlike that usually found in theological or philosophical discussion do not conceal the seriousness of the intent, any more than original publication in 1843 under the pen name "Johannes de Silentio" concealed the identity of the author. The book bears the marks of having been written either by an old man who had arrived at perfect confidence in his positions by ripe experience and prolonged thought, or by a very young one. The fact is that Kierkegaard was thirty years old when he wrote it. Much of its argument revolves around Abraham's offering of Isaac. From the interpretation of this incident is derived a conception of faith, which involves direct and unmediated communication of the individual with God, absolute resignation to the calamities which are the seemingly inevitable consequence of obedience to God, and at the same time a belief that, in some impossible way, these evils will be averted. There is a sharp antithesis between reason and faith. Faith is "not the instinct of the heart, but the paradox of existence." For the knight of faith, "the only thing that can save him is the absurd, and he lays hold on this by faith." What is lacking is a criterion, since reason obviously is none, by which the spiritually wise may select those particular absurdities upon which they should lay hold by faith. By the author's theory, more fully developed in later writings, no institutionalized church could discharge that function. This is an exceedingly provocative and readable book.

The Good Pagan's Failure. *By Rosalind Murray. Longmans, Green & Company, $2.40.*

Gilbert Murray's daughter became a Roman Catholic some years ago. In this book however, far from offering an apologia, she takes the offensive. All religious men will agree with her initial thesis: that the world's ills arise from its forgetfulness of God. But her argument issues in that vicious kind of supernaturalism which, while it admits that the alleviation of human suffering is not objectionable and may even be desirable, contends that it is of no importance whatsoever. As an example of the "totalitarian Christian" Miss Murray cites Peter Claver, who devoted his life to saving the souls of Negro slaves but "made no attempt to stop the trade." From that attitude to the repudiation of democracy is a logical step. But to define democracy as "mob rule" is to play the Humpty Dumpty trick with words, and to equate religiousness with a supernaturalism which denies that there are values in earthly life is to indulge in a kind of spiritual arrogance that, thus far in the history of the race, has brought darkness and destruction to the mass of men. Certainly it is clear that, as Miss Murray protests, there can be no "united front" of supernaturalists of her persuasion and Christians who believe that, in this time and place at least, God wills them to strive for the material welfare of their fellows. Of Miss Murray's utter sincerity there can be no doubt; neither can there be any doubt but that people of her views are clearing the road along which fascism will attempt its march to victory.

The King Pin. *By Helen Finnegan Wilson. The Macmillan Company, $2.50.*

One is somewhat at a loss to understand why this novel was awarded the highest honors in the Avery and Jules Hopwood contest for 1938. As fiction it is exceedingly light, with neither wit nor skilled craftsmanship to distinguish it above the average pleasant novel. The Brauns, whose family life it celebrates, are wholeheartedly devoted to argument, business and one another, and their sayings and doings are entertaining enough. But the Brauns exist in a vacuum. Mrs. Braun, vain, stupid, selfish and sentimental, is typical of a large class of American women, and her husband, a high-powered salesman, thinks of the world only as his oyster. The author however takes them at their face value. If her intent was satiric, she has been completely successful in concealing it.

The Wesleys in Picture and Story. *By John Wesley Funston. Author, Oak Park, Illinois, $1.50.*

This is an anecdotal and pictorial biography of the Wesleys and a sketch of the beginnings of Methodism in America. The arrangement—half of each page devoted to a picture and the remainder to expository text—does not lend itself to sustained narrative, but it does produce sustained interest. It is a fine idea, and the most hardened critic of Wesleyana will view it with a friendly eye. The pictures are excellent. Many of them represent the author's own pilgrimages to the shrines of Methodism. The text is quite frankly written in the spirit of hagiography and for the purpose of building denominational morale no less than conveying historical information. All incidents are omitted which would show John in any other than a heroic light or as the special object of divine concern. He enjoyed several providential deliverances, including those from Sophy and

Grace, but no mention is made of his marriage to Mary Vazielle. Struck by the author's rather fervid style, the reviewer in a part of the brief text counted more than twenty sentences of the pattern: "What a summer it must have been," "What an experience it must have been," "What a sacred place this upper room must have been," "What a joy it must have been . . . ," "What a meeting that must have been." But perhaps that does not matter much. No good Methodist can or ought to handle this material without feeling his heart strangely warmed, possibly to the point of some stylistic excesses. It is a valuable book.

FRANCISCO FRANCO, THE TIMES AND THE MAN. *By Hoaquin Arrarás. Translated by J. Manuel Espinosa. Bruce Publishing Company, $2.50.*

Typical campaign biography. The reader is never for a moment allowed to forget that the hero is the Catholic champion against red communism. Joseph Husslein, S.J., who writes the foreword, calls him "the Excalibur of Spain"!

Books Received

The Westward Movement, A Book of Readings on Our Changing Frontiers. By Ina Faye Woestemeyer. Appleton-Century Co., $2.25. Doubtless designed as collateral reading for high school courses in American history, this well edited volume of selections can be used with advantage by anyone who wishes a vivid picture—or a series of pictures from many angles—of the westward sweep of the frontier from the Alleghenies to the Pacific.

Heralds of Salvation. By Frank Grenville Beardsley. American Tract Society, $1.25. Sketches of the life and work of great evangelists—Edwards, Whitefield, Wesley, Asbury, Nettleton, Cartwright, Finney, Knapp, Vassar, Moody, Booth, Chapman, Torrey, Sunday and Gipsy Smith.

Administering Unemployment Compensation, A Comparison and a Critique. By R. Clyde White. University of Chicago Press, $2.00. The comparison is between the American system and the British and German. The critique touches many points at which administrative efficiency has not yet been attained in handling this vast new enterprise. The author is a member of the faculty of the school of social service administration in the University of Chicago. His monograph is a technical study which will be a useful guide to those professionally engaged in this work.

Bible Stories in Verse. By Bertha Hamilton. Christopher Pub. Co., $1.00.

Armies of Spies. By Joseph Gollomb. Macmillan, $2.00. One who has merely an uncomfortable feeling that security in the modern world is not what one would like it to be may read this book and discover that thousands of irresponsible secret agents are holding the match an inch from the fuse of thousands of charges of dynamite (both literal and figurative) the world over. Spying, once a wartime activity of a few, is now a universal method of carrying on unseen war in time of peace. "Spies that used to work in small groups now work in armies. It is their business to invade by the thousands any country known as a 'fever spot' and undermine it. They spread disintegrating propaganda, tamper with machinery in key industries, introduce livestock epidemics, make a special study of water supply, communication, transport systems, etc., and, when the time is ripe, promote assassinations and 'incidents.'" Mr. Gollomb, who has had extraordinary contacts with the detective bureaus of many countries, tells a harrowing story, the details of which it is of course impossible to check.

A Rabbi Teaches, A Collection of Addresses and Sermons. By Herman Hailperin. Bloch Pub. Co., $2.00. In some of these addresses the learned Pittsburgh rabbi addresses audiences of Jews and Christians, in others Jews alone. In either case, he exhibits the same wisdom and balance, the same unwillingness to be stampeded either out of his loyalty or into any sort of panic. Especially informing are the addresses in connection with the Maimonides octocentennial.

Orion and other anonymous and hitherto unpublished Poems attributed to John Keats. Edited by Bristol Williams. International Mark Twain Society, Webster Groves, Mo., $2.00. The hypothetical attribution to Keats seems to rest on slender foundation, first because of the quality of the verse, and second because the history of the manuscript (even its very existence) remains shrouded in mystery.

The Art of Being a Person. By George Ross Wells. Appleton-Century Co., $2.50. (To be reviewed.)

No Compromise, The Conflict Between Two Worlds. By Melvin Rader. Macmillan, $3.50. (To be reviewed.)

Economics for Consumers. By Leland J. Gordon. American Book Co. (To be reviewed.)

The Border Trumpet. By Ernest Haycox. Little, Brown & Co., $2.00. A "western" in the polite manner, written with more skill and restraint than some but with the same romantic materials—Arizona in the '70's, Apaches, Mexicans, an army post and the major's daughter.

CORRESPONDENCE

Peace Not an Absolute

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of your paper Harold E. Fey comes to the defense of the "Affirmation of Christian Pacifist Faith," replying to the criticisms by saying that "the two criticisms which have appeared both fail to come to grips with the one and only point with which the statement is concerned: the application of the principle of the cross to the choices which war compels Christians to make." May I call the atention of Mr. Fey to one criticism which did seek to meet that central issue? In The Christian Century of April 12 I challenged the affirmation at its central point in the words: "Until we face the whole business of human destruction, in all areas, the appeal to Jesus is not justified."

In spite of its magnificent idealism the Affirmation contains a fundamental error: it makes peace an absolute. Were peace an absolute, the Affirmation would be beyond valid criticism. But peace is not that, and any attempt to make it so lands one in the midst of insuperable difficulties. One cannot separate peace either from the totality of human relationships (the world) or from the totality of divine purposes (the Kingdom of God). Peace, after all, is to be one of the "added things" promised as a result of "absolute commitment" to the only absolute Christians are to know, the Kingdom of God. Neither the Affirmation nor Mr. Fey's defense comes to grips with *that* central issue.

My one and the only point is this: Are we ready to make the completeness and finality of the commitment in the Affirmation apply to *all* areas waiting to be transformed for the Kingdom? Unless and until we are ready, the choice of "the way of the cross, overcoming evil with good" in absolute commitment to peace as a separated object will remain a splendid futility.

Bellefontaine Methodist Church, EARLE G. HAMILTON.
St. Louis County, Mo.

Arms for England

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not like your comment on "The General Opposes a War Referendum." I believe it is too late in the world's history for any war to succeed in attaining the end for which the war is waged. But it is quite as important to maintain the civilization of England as our own. If armaments are to be of any service whatever to mankind it is as important to the human race to back England as ourselves. The main use of armament is to back justice and fair play and the more high grade nations combine to this end the better.

East Cleveland, Ohio. A. E. GRIFFITH.

Teachers to Blame?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the article, "Are Students Losing Their Religion?" by Ruth Davies. I was surprised at the dark picture she painted of religious life among the students of America. It does

not at all agree with the fine report we received from the men in the preaching mission among our universities. These messengers brought not "form" but "power," not "smoke" but "fire" to the student body and they simply flocked to their side. I cannot believe that God does not fit into their lives; he always has and always will. We must offer them "bread and not a stone; meat and not a serpent." Students are no fools; they know reality when it is presented to them. I fear that the spiritual fires upon the altars of some of our college professors have gone out and students will not flock around an ash-heap. Relight your fires and see if students will not come and warm themselves.

Higginsville, Mo. F. S. EITELGEORGE.

Ten Mind-Changing Books

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Albert W. Palmer's listing of the ten books which "stand out clearly as influential in my thinking" during the past decade makes one wonder if the great majority of your testifiers haven't omitted a major item in their mind-changing experiences. Is this because bishops, theologians and ministers do not generally share Dr. Palmer's disarming honesty?

I am interested in seeing this angle of the matter given more treatment, and for the purpose of starting the ball rolling shall submit my own list for what it is worth. Concerning the first seven I have no doubt. They are:

Imperialism and World Politics, Parker T. Moon.
Religion and the Rise of Capitalism, R. H. Tawney.
The Autobiography of Lincoln Steffens.
Reflections on the End of an Era, Reinhold Niebuhr.
Technics and Civilization, Lewis Mumford.
Towards the Christian Revolution, ed. Scott and Vlastos.
Creative Society, John Macmurray.

In naming the other three I am uncertain. They will have to be selected from among five titles which made a considerable impression upon me at the time of reading, but which do not seem to have remained a living part of my thinking. These are:

The Epic of America, James T. Adams.
A Preface to Morals, Walter Lippmann.
Only Yesterday, Frederick L. Allen.
The Coming Struggle for Power, John Strachey.
Personal History, Vincent Sheean.

Chicago. T. S. HARRINGTON.

A Letter from Kagawa

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed you will find a copy of a letter which I have just received from Dr. Kagawa. I am wondering if you will be able to quote it, or put a note in The Christian Century, as Dr. Kagawa suggests, thanking his many friends in America for their cooperation through the Christmas fund. We sent a total of $1,360 this year.

Brooklyn, N. Y. J. HENRY CARPENTER.

[ENCLOSURE]

DEAR DR. CARPENTER:

Mrs. Kagawa wrote you, I think, of our gratitude for your fine Christmas gift but I want to express my own personal thanks. As I read over the names of the contributors, many of which are familiar, I wish that I could write each a personal note of thanks. Surely such kindness deserves this and yet I fear I cannot follow my inclinations. Will you please express through The Christian Century, or in some such way, my very real gratitude? More than ever I am convinced of the need of international friendship through our belief in a common Father, and I hope that many of these contributors will be able to visit Japan some day and see some of the work which their generosity has supported.

I am interested in the cooperative tours which you are planning. It is good news to hear of the growth of cooperatives in the United States. May God bless you and your co-workers in the movement. Our work here is growing, although cooperatives are meeting with considerable opposition from the retail merchants who resent the government's confidence in the cooperatives.

I was interested in your letter in The Christian Century regarding my trip in India and I am glad to tell you that I had a good time in India. I finished my program as I had planned and was given every courtesy on the part of Indian and British officials alike. I was much impressed with the missionary work I saw. The poverty and superstition is most depressing but the Christian movement there is encouraging. I urged a greater study of cooperatives for it seemed to me that the Christian enterprise needs to extend its influence in a greater measure to India's economic life.

We are entering the nation-wide evangelistic campaign sponsored by the National Christian Council. Great interest is being evinced on the part of Christian pastors and leaders and the unity of spirit which they are showing is in itself most heartening. Please pray for this movement.

Tokyo, Japan. TOYOHIKO KAGAWA.

The Trouble?

EDITOR THE CHRISTIAN CENTURY:

SIR: So much has been written about what Stanley Jones missed at Madras. "Maybe this is the trouble."

Several months after the conference I was talking with a college professor who was speaking on the conference and I asked this question: "How is the church in your city getting along this year?" It is a church I am very much interested in. He answered, "To tell you the honest truth, I have not been to church in months and months. I have been so busy."

First Methodist Church, H. I. ROBINSON.
Galveston, Texas.

Cost of the Townsend Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: In speaking of the Townsend plan you said: "As that plan came to the floor of Congress last week, it would have required additional taxes of $19,200,000,000 a year . . . to have provided its $200 a month for 8,000,000 pensioners." What purpose do you have in mind in making such a statement? It is absolutely false.

Did you know that H.R. 6466 provided for a tax of only one-half of 1 per cent on the gross proceeds of sales of producers, manufacturers, wholesalers and jobbers and a tax of two per cent on other businesses? A University of Chicago Round Table estimated that under the old plan of a straight two per cent tax "a yield of over $3,000,000,000 would be surprising." The bill as it came to the floor couldn't have required more than one-tenth the taxes you claim.

Furthermore, the bill did not provide for pensions of $200 a month. The bill stated: "The total amount available for distribution shall be divided by the total number of annuitants entitled to share therein." Even Dr. Townsend admitted this wouldn't be over $50 a month. Economists estimate it would be nearer $15.

To speak of the cost to the nation is foolish also. The nation gets back exactly as much as it pays.

Some day someone will wake up to the fact that a universal pension will be a method of bringing about a "geographical" redistribution of income. It is plain to any thinker that many states would get more than they pay out. If liberal forces in this country want to stop reaction from getting back in the saddle, they had better get busy and do something more than misrepresent and ridicule.

Congregational Church, CHARLES L. DUXBURY.
Belmond, Iowa.

[Reference to the original editorial in our issue of June 14 will show that The Christian Century quoted the figures to which exception is taken on the authority of "the chairman of the ways and means committee" of the House of Representatives. These figures were used by Chairman Doughton in the debate in Congress. If there is question as to their accuracy, our readers must quarrel with Congressman Doughton, not with The Christian Century.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Canada Anglicans Hold Centenary

Celebrate Founding of Toronto Diocese —Seek Minimum Stipend—Royal Visit Stirs Enthusiasm

(Correspondence from Toronto)

TORONTO, June 3.—The Anglican Church has just celebrated the centenary of the founding of the Toronto diocese. Even in as young a country as Canada one is startled to discover that only 100 years ago the first Anglican bishop was consecrated. Then his jurisdiction embraced the whole of Ontario, which is now divided among several episcopal sees. The synod of the original diocese has been in session and the celebration has brought together several of the bishops or their representatives from the daughter sees.

One major subject of conversation has been the inadequate remuneration of many clergy and efforts are being made to insure a minimum stipend of $1,200 for each incumbent. The primate, Dr. Derwent T. Owen, has won a secure place in the regard and admiration of all Christian groups in Canada, while his colleague, Dr. Beverley, has been ministering with zeal to the needs of the rural parishes.

* * *

Canada Impressed by King and Queen

The visit of the king and the queen has deeply stirred the whole nation, surpassing even the effect of the coronation solemnities. Two very human and efficient persons have established themselves in the imagination and devotion of the nation.

It would be difficult to exaggerate the importance of the person and presence of Queen Elizabeth. Sixty years ago a political philosopher pointed out that the English constitution, in addition to its legal aspects, had most important emotional aspects, which in turn were associated with pageantry and other means of evoking and sustaining emotional response. Never was this so clearly revealed as in this tour. One might almost say that the queen had stolen the show, had it not been that her presence was an essential factor in the show. For not the sovereign alone, but the royal family, stands as a continuous expression of the ongoing life of the British peoples; and the profound impression made by the gracious womanliness of the lady as queen and mother is worth, said our foremost man of letters, two or three generations to the British peoples in their free association.

The simple participation of their majesties in the religious life of the nation too was seen when they stopped the train in a small Manitoba town and unobtrusively attended the service of the United Church of Canada on Sunday morning.

* * *

Dr. Vlastos Speaks on Christian Education

At the closing exercises of the United Church training school for women workers, Prof. Gregory Vlastos of Queen's University spoke on the Christian contribution to education. Whatever the education of the past has done, said he, there exists today widespread emotional barbarity and triviality. The barbarity is exhibited in the outburst of cruelty which attends some amusements and also in the many crimes. The triviality is revealed in the preoccupation of the great body of people with sporting events, Hollywood divorces or extravagant social functions. Whatever else education must achieve, continued Dr. Vlastos, emotional wholesomeness is essential to any healthy community life. Christianity confronts this impoverished emotional life with its assertion in the incarnation of the inherent dignity of every human being. He declared that appreciation of this central fact should transform the social ministry of the state and overcome international barbarity.

* * *

Reports Success of Mission in India

Two inspiring reports have come from the mission fields of Asia. Dr. Donald G. Cocke, who has worked for a lifetime among the aborigines in the hills of India, reported a glorious response to the cumulative influence of the Christian mission. Animistic peoples have been led in vast numbers to a knowledge of God without passing through an intermediate stage of Hinduism, and within the last three years over 30,000 of them have been baptized in one area alone. The British adviser to the native ruler, returning there after 20 years' absence, was amazed at the change in both the economic and the moral character of the people and saw in it "a fine example of what the gospel can do."

* * *

Chengtu Mission Becomes China's Medical Center

From western China comes word of the concentration of a number of mission schools and hospitals in Chengtu, where the Canadian Methodist mission more than 40 years ago founded a group of colleges, hospitals and other institutions, notably a press. Now more than a score of colleges and universities, driven by war from their fields, have brought staff, students and equipment to carry on their work in the Methodist buildings.

American and Canadian medical staffs have been joined by two national medical schools and clinics, while the West China Union University becomes the chief medical center of free China. The admiral of the Chinese navy is installed in one guest chamber, whence he directs provision for vast numbers of refugees fleeing before the Japanese invaders. Many of the new professors owe their Christian life to classes conducted years ago by Mme. Chiang Kai-shek.

* * *

And So Forth

Canada Baptists face an important change by reason of the retirement of Rev. H. E. Stillwell from the chief administrative post in connection with their missionary work. Dr. Stillwell has served for about 40 years.

ERNEST THOMAS.

Pastor Honored By Entire City

Birmingham Throngs to Mark 50-Year Ministry of 'Brother Bryan'—Raise Debts of Church Colleges

(Correspondence from Alabama)

BIRMINGHAM, June 15.—On Sunday, June 11, more than 4,000 citizens of Birmingham and vicinity, representing all faiths and all walks of life, gathered in the city auditorium to pay tribute to a man who for 50 years had been a humble minister of the gospel. This man is Rev. J. A. Bryan ("Brother Bryan" to all of Birmingham), pastor of the Third Presbyterian Church of this city. From the seminary he came to Birmingham in 1889, and during the half-century has held only one pastorate. But the people of Birmingham and of Alabama do not think of him as the minister of one church; rather as the pastor of all the people. He has served the people of all races, of all creeds, and of none. We know him here as a man who "went about doing good," and as one who has the mind of Christ.

As an outstanding layman of the city said of him on the occasion of this appreciation meeting: "For 50 years Brother Bryan has been doing the things Christ did. He has preached the gospel to the poor, and in shops, factories, police stations, fire stations, hospitals, jails, through the newspapers, over the radio, on the streets, and in the homes of the people. The best known man in our city is the man who came here 50 years ago with the sole purpose of preaching the gospel to everybody." Birmingham honors itself in honoring this faithful minister of the gospel. Although for some two years he has been confined to his home, he continues to serve.

* * *

Some Constitutional Amendments

On July 11 Alabama voters will determine whether several constitutional amendments submitted by the state legislature will become part of the organic law of the state. The two most important of the several proposed amendments are those providing for a non-political board of pardons and paroles and a probation system for state courts. Under the present penal system of Alabama every person convicted of a felony must be sent to the penitentiary, with no distinction recognized between first offenders and repeaters. Many young offenders are thus recruited for criminal careers by association with hardened criminals. The two amendments will open the way for the courts to deal with young offenders in such a way as will save many from criminal careers. Alabama is slow in adopting these reforms, but the best sentiment of the state supports them.

* * *

Cooperating in a Program Of Evangelism

In advance of the day of formal union

of American Methodism the northern and southern bodies in the Birmingham area united in a program of evangelism that is enlisting ministers and laymen of both former denominations. Early in January an "Aldersgate Center" was established, Simpson Church of the Methodist Episcopal denomination being used for headquarters and for evangelistic services. Rev. J. O. Hanes, a general evangelist of the southern denomination, is the superintendent. The building is located near the business district of the city, and in a section where human needs are pressing. For more than five months evangelistic services have been held each evening, and the program of service includes ministry to the temporal and spiritual needs of the people in the vicinity of mission headquarters. Street meetings and services in many of the industrial plants of the district are included in the program of the mission.

* * *

Howard College Debt Being Raised

The Baptists of Alabama are answering the call of Howard College, Birmingham, and are now in a campaign to clear the indebtedness of the institution. Progress of the campaign to date promises its successful completion at an early day. Birmingham Baptists are to provide approximately one-half the amount needed. Recently the board of trustees of the college elected as president a prominent layman, Harwell T. Davis, who for some time has been collector of internal revenue for north Alabama. He has accepted the presidency, and his fellow churchmen of the state are giving him their loyal support in his program for the strengthening of the college that for nearly a century has served church and state.

* * *

Methodist College Campaign

While Baptists of Alabama are carrying through their campaign for Howard College, the Methodists of the two conferences in Alabama and West Florida have launched a movement to clear an indebtedness of $150,000 on Huntingdon College, Montgomery. District meetings are now being held throughout the territories of the two conferences, with Bishop J. L. Decell giving leadership in the campaign. This college for women, formerly the Woman's College of Alabama, is the joint property of the two conferences, as is Birmingham-Southern College. It has an excellent record of service and a student patronage that guarantees its future. But it needs to clear a burdensome debt to set it free for a larger contribution.

* * *

Birmingham's High School For Negroes

Birmingham has a high school for Negroes that stands among the first in the nation of schools conducted strictly for students of this race. At its recent commencement there were 309 graduates; and including the graduates in January, the total for the session goes well beyond 500. The board of education of the city reports that the 1939 graduates of the Negro elementary schools of Birmingham show a larger percentage of increase over 1938 than do the promotions from elementary schools for whites.

JOHN SHELBY CHADWICK.

Expect Monster Baptist Meeting

World Alliance Will Bring South's Largest Audience to Atlanta—Interracial Group Meets

(Correspondence from the Southeast)

TAMPA, June 15.—When the Baptists of the world gather in Atlanta on July 22 for the international congress of Baptists known as the Baptist World Alliance, perhaps the largest religious meeting ever held in the south will be on the record. Estimates of the attendance, based on reservations made already, run above 50,000. Mass services will be held in the Georgia Tech stadium with seats arranged for 65,000. This is the first session of the alliance ever held in the south, the most populous area in Baptist constituency. (It contains 24,932 Baptist churches with a membership of 4,770,185.)

Dr. George W. Truett, of Dallas, is president of the alliance and Dr. J. H. Rushbrooke, of London, is secretary. The program, which has been published in papers of the denomination throughout the United States, Canada and Great Britain, will feature human freedom and the testimony of Baptists and their historic Anabaptist ancestors for the basic liberties of mankind. The alliance is expected to challenge the ruling ideas of the dictatorships and call for a renewal in the faith of liberty, democracy and spiritual regeneration.

* * *

Pastors Meet in Summer Groups

Pastors' schools are in session this month in Macon, where the Methodist pastors of the Georgia conferences meet at Wesleyan College and the Baptists meet at Mercer University. More than 500 pastors are expected to enroll in the course and seminars. These annual schools have proved a great benefit to the country pastors and financial aid is being given them to attend the sessions in some cases.

* * *

Babson Draws Educational Lessons From Cattle-Breeding

Roger Babson, the statistician, told the graduating class of the University of Tampa that security is no worthy goal in life and that to pursue that is to chase a rainbow. "You must face a world of real work, not made work, based on struggle and production when these present artificial economic stimulants and mollycoddle policies of the government have been cast aside as valueless," he said. He drew lessons on life from cattle-breeding, a business in which he has become interested in south Florida, and urged the graduating class to recognize that no education can take the place of good breeding. "You have a responsibility for the traits your children and grandchildren will inherit and thus the type of citizenship our country will have, and you should choose your mates wisely," he continued. Giving a 25-minute address filled with homely wisdom and shrewd common sense Dr. Babson, founder of Webber College at Babson Park, Mass.,

The Religious Book Club Selection for June

The Faith We Declare

By EDWIN LEWIS

"This arresting volume has a moving quality both because of its forthright uncompromising position and also because of its impassioned utterance. Dr. Lewis writes almost as a 'dying man to dying men,' convinced that it is a life-and-death matter for the future of Christianity to regain the conviction that there really is a 'faith once delivered.'

"In a spirited appeal to his fellow-preachers the author calls on them to realize that they have the message which alone furnishes an adequate foundation for human hope and joy. . . . The influence of Karl Barth on the author is evident, but Edwin Lewis' glowing appeal will evoke a warm response from great numbers of Americans who are untouched by Barth's formal dialectic. . . . His book is a trumpet call of the 'New Orthodoxy' and a stirring reaffirmation of the 'supernatural' character of Christianity."

—THE RELIGIOUS BOOK CLUB—

The Chapters: THE FAITH ITSELF. THE FAITH AND ITS FACTS. CORRELATION AND CONFIRMATION. THE MODERN PERPLEXITY. CONTINUITY THROUGH CHANGE. IT MUST BE DECLARED. AN APPEAL TO THE PREACHER.

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"It is scholarly and illuminating, yet beautiful in simplicity and rich in original thought. Timely, evangelical, interesting . . . it should be read and re-read."—*Dr. John Timothy Stone.*

"Fundamental, but not Fundamentalist. *THE FAITH WE DECLARE* ought to be for the twentieth century what those historic theses which Luther nailed to the Church door in Wittenberg were to the sixteenth."—*Christian Advocate (N. Y.).*

"It is one of the most significant recent publications in the field of theology."—*Dr. Leon C. Palmer.*

"I do not think of a recent book that has come to a growingly vital spot in modern Christian effort with a finer and more convincing appeal."—*Dr. Merton S. Rice.*

"I rejoice in his clear witness to our supernatural Gospel."—*Dr. Robert E. Speer.*

"A great book, greatly written—and greatly needed."—*Dr. John M. Versteeg, in CHRISTIAN CENTURY.*

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had a hood hung on his shoulders as an honorary doctor of education.

* * *

Florida Methodists Mark Union

Methodists in their annual Florida conference held a great public meeting in the Tampa city auditorium to show forth the new united Methodist Church. Speakers were Bishop Paul B. Kern, of the old Methodist Episcopal Church, South, and Bishop Charles Wesley Flint, of the former Methodist Episcopal Church. They pledged their peoples to labor for a new day when peace and brotherhood should bless the world under the banner of a united Methodism. The Methodist Protestant body, very small in the southeast, had few representatives in the uniting conference but received due recognition. Bishop Paul B. Kern became the presiding bishop of the united church and Bishop Flint went to New York state. Appointments of more than 200 Florida pastors were made.

* * *

Dean Colwell at Georgia Commencement

Dr. Ernest Cadman Colwell, dean of the divinity school of the University of Chicago, was the baccalaureate preacher at Agnes Scott College for Women, Decatur, Ga., June 4. Dr. Mary E. Woolley, president-emeritus of Mount Holyoke College, was the commencement speaker on June 6. Ninety-one members of the senior class received degrees. Dr. Colwell graduated from Emory University, Atlanta, and is widely known in the southeast.

* * *

Interracial Commission Meets at Atlanta

The recent meeting of the Commission on Interracial Cooperation at Atlanta University, Atlanta, heard Dr. Gunnar Myrdal, professor of economics of the University of Stockholm, who is conducting a two-year study of the Negro in the United States, discuss the social progress of Sweden and show some of the methods by which Sweden has developed one of the most stable and efficient democracies in the world. Working under the auspices of the Carnegie Corporation, Dr. Myrdal plans to make a study over a period of two years in the United States.

* * *

Equal Education For Negroes

Following a live discussion of the Supreme Court decision in the Lloyd Gaines case, which affirmed the constitutional right of Negroes to equality of opportunity for graduate education in states which maintain dual school systems, the commission appointed a committee headed by Dr. W. J. Trent, Jr., of New Orleans, to draft a resolution regarding the attitude of the interracial body on the matter. Findings of the committee and the pronouncement which the commission adopted set forth: 1. That any solution of the problem to be acceptable should be within the limits of the Supreme Court decision. 2. The commission would strongly discourage any move to produce shoddy and dishonest standards of graduate work for Negroes. 3. The commission would urge that the implications of the Gaines decision as to equality of opportunity be followed through all phases of education of Negroes from elementary to university training. 4. The commission raised the question as to whether or not the Gaines decision might not be used to bring about a larger cooperative movement in education for both white and colored. 5. It is the united conviction of the commission that a federal educational bill should be passed which will cooperate with the state educational programs on a basis that will equalize educational opportunities for both white and colored people. These recommendations show vision in the south.

* * *

Dr. Trimmer to Macon College Church

Rev. James Maurice Trimmer, former correspondent of The Christian Century at Roanoke, Va., has become pastor of the historic First Baptist Church of Macon, Ga. Mr. Trimmer received unusual recognition in an editorial tribute in a daily newspaper in Roanoke at the time of his resignation as pastor of the Salem Baptist Church. He comes to a pastorate that carries a large opportunity for a student ministry through the institutions of Macon, Mercer University and Wesleyan College, and he is well equipped and experienced in this type of ministry.

ADIEL J. MONCRIEF, JR.

Getting Ready to be A Father

At last a book for the prospective dad! One that gives him expert advice in understanding not only the physical but the psychological problems faced by his wife, practical suggestions for cutting costs in getting home and nursery ready, and how to assist in caring for "His Nibs". Ministers will want to recommend it to young husbands and to community groups.

by Hazel Corbin

Director, Maternity Center Association, New York City

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Church Council Reports Gains

Pittsburgh Plans New Radio Preaching Policy—Churches Cooperate in Summer Bible School

(Correspondence from Pittsburgh)

PITTSBURGH, June 10.—A representative group of churchmen and their wives crowded the banquet hall of East Liberty Presbyterian Church on June 5 to hear reports of the work during the past year of the Pittsburgh council of churches and to consider plans for the coming year. Much of the success of the council in recent years must be traced to the leadership of the president, Dr. Norman C. Milliron. The address of the evening was made by Bishop Leonard.

The reports of the year's work, printed in a handsome booklet, stressed the activities of the various commissions. The Commission on Comity has been successful in avoiding overlapping of churches in both the old and new districts of Pittsburgh. The Commission on China Relief has raised a considerable amount of money.

* * *

Social Service Commission Works in Morals Court

The Commission on Social Service has accomplished results in the regulation of moving picture theaters, in the exchange of white and colored pastors in pulpits on Interracial Sunday, Feb. 12, and in its support and attention to matters in the Morals Court. This commission has also been active on the Committee for the Care of German Refugees. The commissions on Religious Education and on Christian Education have cooperated and put Allegheny county on the map as a world leader in Sunday school affairs.

The Women's Division affiliated with the council has done remarkable work in the cause of peace during the past year, and has done much to unite the efforts of Pittsburgh women interested in missions. They have also cooperated notably with the Morals Court.

* * *

Announce New Policy for Radio Preaching

A new radio preaching policy was announced. Broadcasting from individual churches will cease, and representative ministers, selected by the council, will preach each Sunday morning from 9 to 9:30 over station WWSW and from 9:30 to 10 over KDKA. Two objectives will be gained by this procedure: the services will be held at hours which will not conflict with any other preaching service, and the selection of preachers will be much more representative.

The council announced for 1940 a great preaching mission which will bring outstanding preachers to the city. The plans are far more ambitious than were those of last year.

* * *

Interdenominational Conference For Ministers

Western Theological Seminary (Presbyterian), located in this city, each year con-

ducts a conference for ministers of all denominations. This year the lecturers were Dr. Sydney Cave, principal of New College, London, whose theme was "The Presentation of Christ to Modern Men"; Dr. James Shackelford Dauerty, minister at Moorestown, N. J., who spoke on "Reformed Worship," and Dr. John W. Bowman, professor of New Testament at Western, who outlined "The Theological Task of the Ministry of Our Day." Attendance was as usual large.

* * *

Village Church Sends Out 44 Ministers

Dayton, Pa., is a small town snuggled into the hills of a farming and coal-mining community. If you should go there next Sunday, or any Sunday, you would find the Presbyterian Church filled. Dr. George W. McIntyre is a remarkable preacher, full of years and good works. In about 100 years of history this church has sent 44 men into the ministry, 11 of these during the long pastorate of the present pastor.

* * *

'An Adventure in Brotherhood'

"An adventure in brotherhood" is what Dr. Harry A. Price, pastor of Asbury Methodist Church, calls a recent experiment. He invited Rabbi Rose, with his cantor, Elias Zaludkowski, to come to a community service in Asbury. A choir of 25 voices sang Jewish liturgical music and Rabbi Rose spoke on "Jewish Backgrounds in Christian Practices." The church was crowded and half the worshipers were Jews.

* * *

Cooperate on Vacation Bible School

Four important churches in the Shadyside section will unite in conducting a vacation Bible school—First Methodist Church, Christ Methodist Church, Shadyside Presbyterian Church and Bellefield Presbyterian Church. Children from 3 to 13 will be received. A faculty of the highest quality has been engaged and the dates are July 3-21.

* * *

And So Forth

Dr. Samuel Franklin, head of the department of religious education at the University of Pittsburgh, addressed the Pittsburgh ministerial union on June 5.

Rev. Robert W. Woods, who founded the Lutheran Church of the Redeemer in 1900, celebrated his 39th anniversary there on June 4. His records show 1,412 children baptized, 3,073 persons added to his church, 558 weddings and 1,197 funerals.

Dr. Hobart D. McKeehan, pastor of the Abbey Church in Huntingdon, Pa., celebrated the 10th anniversary of the dedication of the church on May 14.

JOHN RAY EWERS.

Methodists Adopt Minimum Salary Plan

The Northern New York conference of the Methodist Church has adopted a plan to go into effect next year which will establish minimum salaries among its ministers of $1,200 and $900 for the married and unmarried respectively. In order to raise the funds for this salary schedule, all ministers receiving over $1,200 annually will pay what amounts to an income tax varying from 1 to 2 per cent.

Love, Marriage and Parenthood

GRACE SLOAN OVERTON

Mrs. Overton presents a *full* view of *the whole* of married existence in this clearly written, helpful book for young people, married or unmarried. *Shall we get married? Shall we have children? How shall we make our home a lasting success?* are a few of the questions handled with a sure touch. Excellently proportioned and authoritative, it will be gratefully used by those who want to meet and solve the problems of love-marriage-parenthood relationships. $2.00

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ESTELLA H. LANE

A new volume of imaginative stories for reading or telling to children in the home, church or school. "It is a delightful discovery that children's stories of humor and whimsy may also show them what life is like and what is to be done about it."—Blanche Carrier. $1.50

Eschatology and Ethics in the Teaching of Jesus

AMOS N. WILDER

An interpretation of the evidence that maintains the full significance of Jesus. "Of strategic importance in relation to the most crucial issue raised in recent years, namely whether the teaching and work of Jesus was primarily eschatological or ethical. It will do much to clarify the controversy and confusion."—*Advance.*

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Youth Looks at Religion

ARTHUR C. WICKENDEN

An admirable starting point for young people who have questions about religion. Without dogmatism, the author presents and compares the most prevalent ideas about *Prayer, Sin, The Nature of God, Immortality,* etc. to give the reader a sound and wide foundation on which to build his own strong faith. "Indispensable for workers with students and young people."—Harry T. Stock. "Might well become a standard work."—*Christian Century.*

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Presenting lucidly the variety of interpretation which the young and rapidly growing Christian church enshrined in the New Testament. "Ministers and laymen alike will be surprised at the wealth of inspiration which the contrasts of this book afford."—*Zion's Herald.* $2.50

Being Made Over

CHARLES R. BROWN

The outstanding sermon volume of 1939. "In this period of confusion it is good to hear the wholesome, positive voice of a modern seer."—*Advance.* $1.50

Cry Dance

COE HAYNE

A novel of the Sierra Indians and those who help them in their struggle for existence. "Enlightening and dramatic."—*N. Y. Herald Tribune.* "Held my attention from the first page to the last."—Frank W. Padelford. "Proves that fiction can be clean and elevating and, at the same time, grippingly interesting from beginning to end."—*Watchman-Examiner.* $2.00

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Thetis Disaster Shocks England

Inquiry Promised on Submarine Sinking —Dr. Oldham Honored—Quakers Hold Annual Meeting

(Correspondence from England)

LONDON, June 6.—The tragedy of the *Thetis* would have been sorrowful beyond measure at any time. Those who remember the sinking of the *Titanic* will know what such disasters mean to the heart of a people. But today the radio has brought the sufferings of the imprisoned crew most intimately before our minds. There are some who doubt whether it would not be wiser to limit the use of the radio to the announcement of fact, and not to the recording of hopes and fears while the rescue is proceeding. I do not remember any disaster which has moved our people more. Inquiries are to be made, and until the report is complete the questions which are in people's minds must remain unanswered. Meanwhile, with all due reverence services are to be held in memory of the dead. The Lord Mayor is opening a fund for their relatives. These lives are as much the price which is paid for war as if they had died in time of war. But for war what nation would risk such lives beneath the sea?

* * *

Dr. Iremonger to Be Dean of Lichfield

The former director of religion at the B. B. C., Dr. F. A. Iremonger, has been appointed dean of Lichfield. The Bishop of Lichfield, Dr. Woods, is one of the most welcome of speakers on the air, and the new dean and he will have much in common. I have written before of the great and enduring service Dr. Iremonger has given to our radio in its early and formative years. He has brought both vision and courage to his task. He is a man with deep convictions of his own, but he has shown a wide sympathy and catholicity. He has made many friends, who will wish him many years of happy service in Lichfield. He is retiring because of an age limit at the B. B. C., but he is a man full of energy and with an unwearied spirit. In some remarks of his quoted in the *Cambridge Review* he speaks upon preaching. Some preachers can be relied upon to think out what God gives them to say. "But more often the temptation seems irresistible to speak words which he thinks his listeners will like to hear." And he speaks of the way in which "the disturbing challenge of our Redeemer is perverted into a sentimental admiration for a carefully limited number of sayings and incidents in his earthly career."

* * *

Quakers Hold 271st Annual Meeting

The Yearly Meeting which ended last week was held at Friends' House. It is the oldest of the May meetings, and only on about six occasions has it met outside London. There are 19,424 members of the society in Great Britain. This shows an increase of 129. There are 399 Quaker meetings in the country.

Naturally the most burning question this year was that of compulsory military service. Determination to give "every support to conscientious objectors, our own members and others" and to work for the repeal of the conscription act was expressed in a strong minute passed by the Yearly Meeting. The gathering also set up a special committee to watch the interests of young Quakers and others taking up the stand of conscientious objectors under the military training act. The society also put on record that it is deeply concerned "with the moral wrong done to the young men into whose normal life will come training in the art of killing." The conscience clause, though welcome in itself, does not mask the true nature of the act.

The Quaker peace testimony, the minute adds, is not negative, "but the most positive and constructive thing we have to offer, because war destroys those very values which it sets out to defend."

* * *

Friends Pay Honor to Dr. J. H. Oldham

It was not to say farewell to Dr. J. H. Oldham that his friends met last Thursday evening in the Prince's restaurant. They were gathered to stand with him and give him a cheer as he sets out upon another adventure. Dr. Oldham is leaving his work with the International Missionary Council to serve "The Council on the Christian Faith and the Common Life." That such a council has come into being by which the work of Oxford 1937 and Edinburgh 1937 may be developed, is due in no small measure to the vision of Dr. Oldham and to the confidence that he has won. It is not upon an enterprise unrelated to what he has been doing for the past forty years that he is now engaged.

* * *

Shall the Groups Be 'Oxford'?

A lively controversy is proceeding between Mr. A. P. Herbert, the member for Oxford University, and Sir Lynden Macassey. It will be remembered that for sufficient reasons the "Groups" are seeking incorporation. They wish to be registered under the name "Oxford," making it clear at the same time that this does not imply any official relation to the university. Mr. Herbert vigorously contests their right to this name, and he speaks for those who have authority in the university. He says that it is as though a man put on his cards "The Carlton," explaining in a private let-

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Anticipating an even wider use of this edition than the one of last year we have reduced the price to 65c per copy (by mail 75c). The volume is worth many times its price to every informed churchman.

COMMENTS

From Carl E. Millikin, Director, Motion Picture Producers and Distributors of America, Inc. "This will be constantly useful to us and will be kept near at hand for ready reference."

From Robert Cashman, Chicago Theological Seminary, Chicago, Illinois: "This is not alone an inspiration for current work but a reference book for future progress."

From Charles S. Macfarland, General Secretary, Emeritus, Federal Council of Churches, New York City: "A great accomplishment; should have a great life."

From Hugh L. Bronson, minister, Community Presbyterian Church, Tulelake, California: "Especially valuable as I plan my program for next year."

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ter that he really does not live there. He suggests the name "Buchmanites." On the other side Sir Lynden with equal vigor declares that the name was attached to the Groups without their seeking, first in South Africa, and now it has become inseparable from them. To register under any other name, especially under the name "International," would give rise to many mistakes and misunderstandings. It is purely a matter that concerns the title, not the character or aims of the Groups. It would darken counsel if the question were made to depend upon the confidence or lack of confidence felt in the Groups. It should be added that more than 80 members of Parliament have expressed themselves in favor of the proposed title. Much lore is brought forward. One Oxford don recalls the fact that the word "Oxford" was for a time attached to the holiness movement, of which the Americans, Mr. Pearsall Smith and his wife, were the first preachers. This was because they held their great conventions in Oxford. The parallel of the Oxford Movement, in which J. H. Newman was for a time the leader, is quoted. The Groups, it is claimed, did not seek the title. They received it and "accommodated" themselves to it.

[Note: Since the mailing of this letter the right of incorporation has been granted to the Oxford Groups by the British government.—THE EDITORS.]

* * *

And So Forth

There is again a very large reduction in the number of unemployed, about 150,000. The total number is now about a million and a half.

219,964 militia men were enrolled on Saturday. This was a total "practically complete." Of these 1.7 per cent provisionally registered themselves as conscientious objectors, 3,775 in all. Their cases will be considered individually.

Dr. S. M. Berry, the secretary of the Congregational Union, next year after being present at the International Congregational Council in America will visit Australia, New Zealand and South Africa.

EDWARD SHILLITO.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Blind Alley

(Chester Morris, Ralph Bellamy, Ann Dvorak) (Columbia) Tense, grim, "different" thriller. Ruthless killer invades home of psychology professor, terrorizing all, until latter, using psychoanalysis to probe the twisted mind, reveals the subconscious obsession and by so doing supposedly destroys the power to kill.

For A: Good of kind. For Y: Grim. For C: No.

Ex-Champ

(McLaglen, Nan Grey, Tom Brown) (Univ) Sentimental, unpretentious tale about self-sacrificing ex-prize fighter, scorned by the snobbish, worthless son he educated. To cover latter's embezzlement father plans to "throw" a fight he's handling, but is saved by an amusing mistake. Unconvincing and unimportant.

For A: Hardly. For Y: Doubtful. For C. No.

Captain Fury

(Aherne, McLaglen) (U. A.) Vigorous, exciting semi-historical melodrama of early Australia. Robin Hood type hero and band, escaped British convicts, lead oppressed settlers against powerful, cruel landowner. Much fighting, hard riding, etc. Fine acting, deft comedy relief, lovely scenery.

For A: Very good of kind. For Y: Strong. For C: Too violent.

The Kid from Texas

(Dennis O'Keefe, Florence Rice) (MGM) Rather novel and amusing comedy about conceited cowboy who leaves Texas for Long Island because of polo complex. Not the success he expected, he learns his lesson and when he returns, with team of costumed Indians, he wins game and girl in weak climax.

For A: Fair. For Y and C: Entertaining.

Only Angels Have Wings

(Cary Grant, Jean Arthur, R. Barthelmess) (Columbia) Expertly directed, photographed, acted, blending spectacular aviation thrills with absorbing story about intrepid commercial fliers. Strong, human, convincing stuff. Good character values. Romantic element slight but pleasing.

For A: Very fine of kind. For Y: Good, but strong. For C: Too mature.

S.O.S. Tidal Wave

(George Barbier, Kay Sutton) (Republic) Wildly sensational stuff, drably acted, about hesitating hero who recovers in time to achieve happy ending. Villainous politicians nearly swing election by televising horror film of tidal wave destroying N. Y., thus driving voters from polls in panic. Fantastic absurdity, a la Orson Wells.

For A: Hardly. For Y: No value. For C: No.

Sudden Money

(Ruggles, Rambeau) (Paramount) Winning sweepstakes ticket makes fools of drug clerk and wife, each squandering money pursuing old college ambitions until loss of it brings them to their senses. Diverting at times. Incredible farcical antics, one sequence imitative of "You Can't Take It With You."

For A: Ordinary. For Y: Passable. For C: Unsuitable.

Wolf Call

(John Carroll, Movita) (Monogram) Another Zane Grey yarn. New York magnate's playboy son is sent to radium plant in Arctic to make good. Detects plotting employees, defeats their attempt to steal plant, and finds the Indian heroine more desirable than the fiancee back home. Mediocre acting.

For A: Feeble. For Y: No value. For C: No.

Best Recent Family Films:

East Side of Heaven — Return of the Cisco Kid
Story of Alexander Graham Bell — The Mikado
The Streets of New York — Young Mr. Lincoln

Best Recent Films for Adults:

Wuthering Heights — Juarez
Union Pacific — The 400,000,000
Confessions of a Nazi Spy — Man of Conquest

Book Selection Committee, Religious Book Section of the American Library Association has chosen the following ABINGDON books for the list of the FIFTY OUTSTANDING RELIGIOUS BOOKS FOR THE YEAR JUNE 1, 1938 to MAY 31, 1939:

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